XVII L. 12. 62

The eleuen Bookes of the golden Asse

Containing the Metamorphosie of Lucius Apuleius. interlaced with sundry pleasant & delectable tales with an excellent narration of the marriage of Cupid and Psyches Setteout in the fourth fifth & the sixt bookes

Translated out of Latin into English by William Adlington.

London
printed by Valentine Symmes.
first Ed 1566 2d. 1596

This book further
wants - the translators
address & the reader
& the Life of Apuleius
each containing 2 leaves

CAMBRIDGE
UNIVERSITY
LIBRARY

571.308

To the right Honorable and mighty
Lord Thomas Earle of Sussex.
Viscont Fitzwalter Lord of Egre
mont and of Burnell. Knight of the
most noble order of the Garter
Justice of the forrests & chaces
from Trent Southward and Captaine
of the gentlemen pensioners of the
house of the Queen ower Sovereign
Ladie.

After I had Taken upon me
(right Honorable) in maner of that
unlearned and foolish poet Cherillus
who raschly and unadvisedly did
writ a big volum in verses of the
valliant prowesse of Alexander the
great, to translate this present
Book. containing the methomorph
isis. of Lucius Apuleius: being
moved thereunto by the right pleasant
pastime and delectable mater ther
in I oftsones consulted with me self

a1 Self. to whom I might best
offer so pleasant and worthy a.
worck &c &c.

and therefore the poets fained not
theire fables in vaine considering that
children in time of theire first studies
are much allured therby to proceed to
more grave & deep disciplines whereas othar-
wise theire minds would quickly loath:

pline, whereas otherwise their
quickly loath the wise [illegible] prudent worker
learned men, wherein in such unripe years they
take no sparke of delectation at all. And not
only that profit ariseth to children by such fei-
ned fables, but also the vertues of men are co-
vertly thereby commended, and their vices dis-
commended and abhorred. For by the Fable
of *Actæon*, where it is feigned that when he saw
Diana washing her selfe in a Well, hee was im-
mediately turned into [illegible], and so w[illegible]
of his owne Dogs, may bee meant, That [illegible]
a man casteth his eyes on the vaine and soone
fading beauty of the world, consenting thereto
in his minde, hee seemeth to bee turned into a
brute beast, and so to be slaine through the inor-
dinate desire of his owne affects. By *Tantalus*
that standeth in the midst of the flood *Eridan*,
having before him a tree laden with pleasant
Apples, he beeing neverthelesse alwayes thirsty
and hungry, betokeneth the insatiable desires
of covetous persons. The fables of *Atreus*, *Thi-
estes*, *Tereus* and *Progne* signifieth the wicked
and abhominable facts wrought and attemp-

 ted

[illegible] then. The fall of *Icarus* is an ex-
ample to proud & arrogant persons, that wee-
neth to climbe up to the heavens. By *Mydas*,
who obtained of *Bacchus*, that all things which
he touched might be gold, is carped the foul sin
of Avarice. By *Phaeton*, that unskilfully took
in hand to rule the Chariot of the Sunne, are re-
presented those persons which attempt things
passing their power and capacity. By *Castor* and
Pollux, turned into a signe in heaven called *Ge-
mini*, is signified, that vertuous and godly per-
sons shall be rewarded after life with perpetu-
all blisse. And in this feined jest of *Lucius Apu-
leius* is comprehended a figure of mans life,
ministring most sweet and delectable matter,
to such as shall be desirous to reade the same.
The which if your honourable Lordship shall
accept and take in good part, I shall not onely
thinke my small travell and labour well im-
ployed, but also receive a further comfort to
attempt some more serious matter, which may
be more acceptable to your Lordship: desiring
the same to excuse my rash and bold enterprise
at this time, as I nothing doubt of your Lord
ships

ſhips goodneſſe. To whome I beſeech Almighty God to impart long life, with encreaſe of much honour.

From Vniverſity Colledge in *Oxenford*, the xviij. of September, 1566.

Your Honours moſt bounden,

WIL. ADLINGTON.

WILADLINGTON.

Four leaves
gone
(sig B)

The preface of the Author to his ſonne *Faſtinus*, and unto the Readers of this Book.

THat I to thee ſome joyous jeſts
may ſhew in gentle gloſe,
And frankly feed thy bended eares
with paſſing pleaſant proſe:
So that thou daine in ſeemely ſort
this wanton booke to view,
That is ſet out and garniſht fine,
with written phraſes new.
I will declare how one by hap
his humane figure loſt,
And how in brutiſh formed ſhape
his loathed life he toſt.
And how he was in courſe of time
from ſuch eſtate unfold,
Who eftſoone turn'd to priſtine ſhape,
his lot unlucky told.

WHat and who he was attend a while, and you ſhall underſtand that it was even I, the writer of myne owne Metamorphoſie and ſtrange alteration of figure, *Hymettus*, *Athens*, *Iſthmia*, *Ephire*, *Tenares*, and *Sparta*, being fat and fertile ſoiles (as I pray you give credit to the bookes of more everlaſting fame) be places where myne antient progeny and linage did ſometime flouriſh: there I ſay, in Athens, when I was yong, I went firſt to ſchoole. Soone after (as a ſtranger) I

arrived at Rome, whereas by great industry, & without instruction of any schoolemaster, I attained to the full perfection of the Latine tongue. Behold, I first crave and beg your pardon, lest I should happen to displease or offend any of you by the rude and rustick vtterance of this strange and forrein language. And verily this new alteration of speech doth correspond to the enterprised matter wherof I purpose to entreat, I will set forth unto you a pleasant Grecian jeast. Whereunto gentle Reader if thou wilt give attendant eare, it will minister unto thee such delectable matter as thou shalt be contented withall.

THE

THE FIRST BOOKE of LVCIVS APVLEIVS, of the *Golden Asse.*

CHAP. I.

¶ How *Apuleius* riding in Thessaly, fortuned to fall into company with two strangers, that reasoned together of the mighty power of Witches.

I fortuned to take my voyage into Thessaly, about certaine affaires which I had to doe (for there myne auncestry by my mothers side inhabiteth, descended of the line of that most excellent person Plutarch, and of Sextus the Philosopher his Nephew, which is to be a great honour) and after that by much travell and great paine I had passed over the high mountaines and slipperie vallies, and had ridden through the cloggy fallowed fields, perceiving

perceiving that my horse did ware somwhat slow, and to the intent likewise I might repose and strengthen my self (being weary with riding) I lighted off my horse, and wiping away the sweat from every part of his body, I unbridled him, and walked him softly in my hand, to the end he might pisse, and ease himselfe of his wearinesse and travell: and while hee went grazing freshly in the field (casting his head sometimes aside, as a token of rejoycing and gladnesse) I perceived a little before me two companions riding, and so I overtaking them made the third. And while I listned to heare their communication, the one of them laughed and mocked his fellow, saying, Leave off I pray thee and speake no more, for I cannot abide to heare thee tell such absurd and incredible lies: which when I heard, I desired to heare some newes, & said, I pray you masters make me partaker of your talk, that am not so curious as desirous to know all your communication: so shall we shorten our journey, and easily passe this high hill before us, by merry and pleasant talke.

But he that laughed before at his fellow, said againe, Verily this tale is as true, as if a man would say that by sorcery and inchantment the flods might be inforced to run against their course, the seas to be immovable, the aire to lacke the blowing of winds, the Sunne to be restrayned from his naturall race, the Mone to purge his skimme upon herbes and trées to serve for sorceries: the starres to be pulled from heaven, the day to be darkned, and the darke night to continue still. Then I being more desirous to heare his talke than his companions, sayd, I pray you, that began to tell your tale even now, leave not off so, but tell the residue. And turning to the other I sayd, You perhappes that are of an obstinate minde and grosse sence, mocke and contemne those things which are reported for truth, know you not that it is accounted untrue by the depraved opinion of men, which either is rarely séene, seldome heard, or that passeth the capacitie of mans reason, which if it be more narrowly scanned, you shall not

not onely finde it evident and plaine, but also very easie to be brought to passe.

CHAP. II.

¶ How Apuleius told to the strangers, what he saw a Iugler do in Athens.

THe other night being at supper with a sort of hungry fellowes, while I did greedily put a great morsell of meate in my mouth, that was fried with the flower of cheese and barly, it cleaved so fast in the passage of my throat and stopped my winde in such sort, that I was well nigh choked. And yet at Athens before the porch there called Peale, I saw with these eyes a Iugler that swallowed up a two hand sword, with a very keene edge, and by and by for a little money that we that looked on gave him, hee devoured a shaking speare with the point downeward. And after that hee had conveyed the whole speare within the closure of his body, and brought it out againe behind, there appeared on the top thereof (which caused us all to marvell) a faire boy pleasant and nimble, winding and turning himselfe in such sort, that you would suppose he had neither bone nor grissle, and verily thinke that he were the naturall Serpent, creeping and sliding on the knotted staffe, which the god of Medicine is feigned to beare. But turning me to him that began his tale, I pray you (quoth I) follow your purpose, and I alone will give eare unto you, and for your paynes will pay your charges at the next Inne we come unto. To whom he answered, Certes sir I thanke you for your gentle offer, and at your request I will proceed in my tale; but first I will sweare unto you by the light of this Sunne that shineth here, that those things that I shall tell be true, lest when you come to the next city called

Thessaly

Thessaly, you should doubt any thing of that which is rife in the mouthes of every person, and done before the face of all men. And that I may first make relation unto you, what and who I am, and whither I go, and for what purpose, know ye that I am of Egin, travelling these countries about from Thessaly to Etolia, and from Etolia to Boetia, to provide for honey cheese, and other victuals to sell againe: and understanding that at Hippata (which is the principall city of all Thessaly) is accustomed to be sould new cheses of exceeding good taste and relish, I fortuned on a day to goe thither, to make my market there: but as it often happeneth, I came in an ubill-houre; for one Lupus a Purveyor had bought and ingrossed up all the day before, and so I was deceived.

Wherefore towards night being very weary, I went to the Baines to refresh my selfe, and behold, I fortuned to espy my companion Socrates sitting upon the ground, covered with a torne and course mantle, who was so meigre and of so sallow and miserable a countenance, that I scantly knew him: for fortune had brought him into such estate and calamity, that he verily seemed as a common begger that standeth in the streets to crave the benevolence of the passers by. Towards whom (howbeit he was my singular friend and familiar acquaintance, yet halfe in despaire) I drew nigh and said, Alas my Socrates, what meaneth this? how fareth it with thee? What crime hast thou committed? verily there is great lamentation and weeping made for thee at home: Thy children are in ward by the decree of the Provinciall Judge: Thy wife (having ended her mourning time in lamentable wise, with face and visage blubbered with teares, in such sort that she hath well nigh wept out both her eyes) is constrained by her parents to put out of remembrance the unfortunate losse and lacke of thee at home, and against her will to take a new husband. And dost thou live here as a ghest or begge, to our great shame and ignominy?

Then answered he to me and said, O my friend Aristomenus, now perceive I well that you are ignorant of the whirling

ling changes, the unstable forces, and slippery inconstancy of Fortune: and therewithall he covered his face (even then blushing for very shame) with his rugged mantle, insomuch that from his navel downwards he appeared all naked.

But I not willing to see him any longer in such great misérie and calamitie, took him by the hand and lifted him up from the ground: who having his face covered in such sort, Let Fortune (quoth he) triumph yet more, let her have her way, and finish that which she hath begun. And therewithall I put off one of my garments and covered him, and immediatly I brought him to the Baine, and caused him to be anointed, wiped, and the filthy scurfe of his body to be rubbed away; which done, although I were very weary my selfe, yet I led the poore miser to my Inne, where he reposed his body upon a bed, and then I brought him meat and drinke, and so we talked together: for there we might be merry and laugh at our pleasure, and so we were, untill such time as he (fetching a pitifull sigh from the bottome of his heart, and beating his face in miserable sort, began to say.

CHAP. III.

¶ How Socrates in his returne from Macedony to Larissa, was spoyled and robbed, and how he fell acquainted with one Meroe a Witch.

Alas poore miser that I am, that for the onely desire to see a game of triall of weapons, am fallen into these miseries and wretched snares of misfortune. For in my returne from Macedonie, whereas I sould all my wares, and played the Marchant by the space of ten monthes, a little before that I came to Larissa, I turned out of the way, to view the scituation of the

the countrey there, and beholde in the bottome of a deep valley I was suddenly enuironed with a company of theeues, who robbed and spoiled me of such things as I had, and yet would hardly suffer me to escape. But I beeing in such extremity, in the end was happily deliuered from their handes, and so I fortuned to come to the house of an old woman that sold wine, called Meroe, who had her tongue sufficiently instructed to flattery: unto whom I opened the causes of my long peregrination and carefull trauell, and of myne unlucky aduenture: and after that I had declared unto her such things as then presently came to my remembrance, shee gently entertained mee and made mee good cheare: and by and by beeing pricked by carnall desire, shee brought mee to her own bed chamber; whereas I poore miser the very first night of our lying together did purchase to my selfe this miserable face, and for her lodging I gaue her such apparel as the theeues left to couer me withall.

When I understanding the cause of his miserable estate, sayd unto him, In faith thou art worthy to sustaine the most extreame misery and calamity, which hast defiled and maculated thyne owne body, forsaken thy wife traiterously, and dishonoured thy children, parents, and friends, for the lobe of a vile harlot and old strumpet. When Socrates heard mee raile against Meroe in such sort, he held up his finger to me, and as halfe abashed sayd, Peace peace I pray you, and looking about lest any body should heare, I pray you (quoth hee) take heed what you say against so venerable a woman as shee is, lest by your intemperate tongue you catch some harm. Then with resemblance of admiration, what (quoth I) is she so excellent a person as you name her to be? I pray you tell mee. Then answered hee, Verily shee is a Magitian, which hath power to rule the heauens, to bring downe the sky, to beare up the earth, to turne the waters into hills, and the hills into running waters, to lift up the terrestrial spirits into the aire, and to pull the gods out of the heauens, to extinguish the planets, and to lighten the deepe darkenesse of hell. Then sayd I

unto

unto Socrates, I pray thee leave off this high and mysticall kinde of talke, and tell the matter in a more plaine and simple fashion. Then answered he, Will you heare one or two, or moe of her facts which she hath done, for whereas she inforceth not onely the inhabitants of the countrey here, but also the Indians and the Ethiopians the one and the other, and also the Antictons, to love her in most raging sort, such are but trifles and chips of her occupation, but I pray you give eare, and I will declare of more greater matters, which shee hath done openly and before the face of all men.

CHAP. IV.

¶ How *Meroe* the Witch turned divers persons into miserable beasts.

HE saith Aristomenus to tell you the truth, this woman had a certaine Lover, whom by the utterance of one only word she turned into a Bever, because he loved another woman beside her: and the reason why she transformed him into such a beast is, for that it is his nature, when hee perceiveth the hunters and hounds to draw after him, to bite off his members, and lay them in the way, that the hounds may be at a stop when they finde them, and to the intent it might so happen unto him (because he fancied another woman) she turned him into that kinde of shape.

¶ Semblably she changed one of her neighbours, being an old man and one that sold wine, into a Frog, in that he was one of her occupation, and therefore shee bare him a grudge, and now the poore miser swimming in one of his pipes of wine, and well nigh drowned in the dregs, doth cry and call with an

hoarse voice, for his old guests and acquaintance that paſſe by. Likewiſe ſhe turned one of the Advocates of the Court (becauſe he pleaded and ſpake againſt her in a rightful cauſe) into a horned Ram, and now the poore Ram is become an Advocate. Moreover ſhe cauſed, that the wife of a certain lover that ſhe had ſhould never be delivered of her childe, but according to the computation of all men, it is eight yeares paſt ſince the poore woman began firſt to ſwell, and now ſhee is encreaſed ſo big, that ſhée ſéemeth as though ſhe would bring forth ſome great Elephant: which when it was knowne abroad and publiſhed throughout all the towne, they tooke indignation againſt her, and ordayned that the next day ſhee ſhould moſt cruelly be ſtoned to death. Which purpoſe of theirs ſhe prevented by the vertue of her inchantments, and as Medea (who obtained of King Creon but one dayes reſpit before her departure) did borne all his houſe, him, and his daughter: ſo ſhe, by her conjurations and invocations of ſpirits (which ſhe uſeth in a certaine hole in her houſe, as ſhée her ſelfe declared unto me the next day following) cloſed all the perſons in the towne ſo ſure in their houſes, and with ſuch violence of power, that for the ſpace of two dayes they could not get forth, nor open their gates nor dore, nor break downe their walls, whereby they were inforced by mutuall conſent to cry unto her, and to binde themſelves ſtrictly by oaths, that they would never afterwards moleſt or hurt her: and moreover, if any did offer her any injury they would be ready to defend her. Whereupon ſhee, moved by their promiſes, and ſtirred by pitty, releaſed all the towne. But ſhee conveyed the principal Author of this ordinance about midnight, with all his houſe, the walls, the ground, and the foundation, into another towne, diſtant from thence an hundred miles, ſituate and beeing on the top of an high hill, and by reaſon thereof deſtitute of water, and becauſe the edifices and houſes were ſo nigh built together, that it was not poſſible for the houſe to ſtand there, ſhe threw it downe before the gate of the towne. Then ſpake I and ſaid, O my friend Socrates, you have declared unto me many marvellous things and ſtrange

chances,

chances, and moreouer stricken me with no small trouble of minde. yea rather with great feare, lest the same old woman vsing the like practise, should fortune to heare all our communication. Wherefore let us now sléepe, and after that we haue taken our rest, let us rise betimes in the morning, and ride away hence before day, as far as we can possible.

CHAP. V.

¶ How Socrates and Aristomenus slept together in one Chamber, and how they were handled by Witches.

IN speaking these words, and deuising with my selfe of our departing the next morrow, lest Meroe the Witch should play by vs as she had done by diuers other persons, it fortuned that Socrates did fall asléepe, and slept very soundly, by reason of his trauell, and plenty of meat and wine wherewithall hee had filled himselfe. Wherefore I closed and barred fast the doores of the chamber, and put my bed behinde the doore, and so layed mee downe to rest. But I could in no wise sléepe, for the great feare which was in my heart, vntill it was about midnight, and then I began to slumber. But alas, behold suddenly the chamber doores brake open, and lockes, bolts, and posts fell downe, that you would verily haue thought that some Théeues had béene presently come to haue spoyled and robbed vs. And my bed whereon I lay being a truckle bed, fash'oned in forme of a Cradle, and one of the fét broken and rotten, by violence was turned vpside downe, and I likewise was ouerwhelmed & couered lying in the same. Then perceiued I in my selfe, that certaine affects of the minde by nature

Feare and care keepe men waking.

both chance contrary. For as teares oftentimes trickle downe the cheekes of him that ſeeth or heareth ſome ioyfull newes, ſo I being in this fearefull perplexity, could not forbeare laughing, to ſee how of Ariſtomenus I was made like unto a ſnaile in his ſhell. And while I lay on the ground covered in this ſort, I peeped under the bed to ſee what would happen. And behold there entred in two old women, the one bearing a burning torch, and the other a ſponge and a naked ſword: and ſo in this habit they ſtood about Socrates being faſt aſleep. Then ſhe which bare the ſword ſpoke unto the other, Behold after Panthia, this is my deare and ſweet heart, which both day and night hath abuſed my wanton youthfulneſſe. This is he, who little regarding my love, doth not onely defame me with reproachfull words, but alſo intendeth to run away. And I ſhall be forſaken by like craft as Vlyſſes did uſe, and ſhall continually bewaile my ſolitarineſſe as Calipſo. Which ſaid, ſhee pointed towards mee that lay under the bed, and ſhewed me to Panthia. This is hee, quoth ſhe, which is his Counſellor, and perſwadeth him to forſake me, and now being at the point of death he lieth proſtrate on the ground covered with his bed, and hath ſeene all our doings, and hopeth to eſcape ſcot-free from my hands, but I will cauſe that he ſhall repent himſelfe too late, nay rather forthwith, of his former intemperate language, and his preſent curioſity. Which words when I heard I fell into a cold ſweat, and my heart trembled with feare, inſomuch that the bed ouer me did likewiſe rattle and ſhake. Then ſpake Panthia unto Meroe and ſaid, Siſter let us by and by teare him in pieces, or tye him by the members, and ſo cut them off. Then Meroe (being ſo named becauſe ſhe was a Taverner, and loued wel good wines) anſwered, Nay rather let him liue, and burie the corps of this poore wretch in ſome hole of the earth; and therewithall ſhee turned the head of Socrates on the other ſide, and thruſt her ſword up to the hilts into the left part of his necke, and receiued the blood that guſhed out, into a pot, that no drop therof fell beſide: which things I ſaw with myne owne eyes, and as I thinke to the intent ſhe might alter nothing that pertained

Meroe, ſo called of Merum, which in Engliſh is ſtrong wine unTempered.

ned to sacrifice, which she accustomed to make, she thrust her hand downe into the intrails of his body, and searching about, at length brought forth the heart of my miserable companion Socrates, who having his throat cut in such sort, yeelded out a dolefull cry and gave up the ghost. Then Panthia stopped the wide wound of his throat with the Sponge, and said, O Sponge sprung and made of the sea, beware that thou passe not by running River. This being sayd, the one of them moved and turned up my bed, and then they strid over me, and clapped their buttocks upon my face, and all bepissed me till I was wringing wet. When this was ended they went their wayes, and the doores closed fast, the pins stood in their old places, and the lockes and bolts were shut againe. But I that lay upon the ground like one without soule, naked and cold, and wringing wet with pisse, like to one that were more than halfe dead, yet reviving my selfe, and appointed as I thought for the Gallowes, began to say, Alasse what shall become of me to morrow, when my companion shall be found murthered here in the chamber? To whom shall I seeme to tell any similitude of truth, when as I shall tell the trueth indeed? They will say, if thou wert unable to resist the violence of the women, yet shouldest thou have cried for helpe; Wouldst thou suffer the man to be slaine before thy face and say nothing? Or why did they not slay thee likewise? Why did they spare thee that stood by and saw them commit that horrible fact? Wherefore although thou hast escaped their hands, yet thou shalt not escape ours. While I pondered these things with my selfe the night passed on, and so I resolved to take my horse before day, and goe forward on my journy.

Howbeit the wayes were unknowne unto me, and therefore I tooke up my packet, unlocked and unbarred the doores, but those good and faithfull doores which in the night did open of their owne accord, could then scantly be opened with their keyes. And when I was out I cried, O sirrah Hostler where art thou? open the stable doore, for I will ride away by and by. The Hostler lying behinde the stable doore upon a pallet,

and halfe aſléepe, What (quoth hee) doe you not know that the wayes be very dangerous? What meane you to riſe at this time of night? If you perhaps guilty of ſome heynous crime, be weary of your life, yet thinke you not that wee are ſuch Sots that we will die for you. Then ſaid I, It is well night day, and moreover, what can Théeves take from him that hath nothing? Doeſt thou not know (Fole as thou art) if thou be naked, ten Gyants ſhould aſſaile thee, they could not ſpoyle or rob thée? Whereunto the drowſie Hoſtler halfe aſléepe, and turning on the other ſide, anſwered, What know I whether you have murthered your Companion whom you brought mee yeſternight, or no, and now ſéeke the meanes to eſcape away? O Lord, at that time I remember the earth ſeemed to open, and me thought I ſaw at hell gate the Dog Cerberus ready to devour mee; and then I verily beléeved, that Meroe did not ſpare my throat, moved with pitty, but rather cruelly pardoned mee to bring mee to the Gallowes. Wherefore I returned to my chamber, and there deviſed with my ſelfe in what ſort I ſhould finiſh my life. But when I ſaw that fortune would miniſter unto mee no other inſtrument, than that which my bed proffered mee, I ſayd, O bed, O bed, moſt dear unto me at this preſent, which haſt abode and ſuffered with me ſo many miſeries, iudge and arbiter of ſuch things as were done here this night, whome onely I may call to witneſſe for my innocency, render (I ſay) unto me ſome wholſome weapon to end my life, that am moſt willing to dye. And therewithal I pulled out a piece of the rope wherewith the bed was corded, and tyed one end therof about a rafter by the windowe, and with the other end I made a ſliding knot and ſtood upon my bed, and ſo put my neck into it, and when I leaped from the bed, thinking verily to ſtrangle my ſelfe and ſo dye, behold the rope being old and rotten burſt in the middle, and I fell downe tumbling upon Socrates that lay under: And even at that ſame very time the Hoſtler came in crying with a loud voyce, and ſayd, Where are you that made ſuch haſt at midnight, and now lies wallowing abed? Whereupon (I know not whether it

The way-taring mā that hath no money may ſing merrily before a theefe.

was

was by my fall, or by the great cry of the Hostler) Socrates as waking out of a sleepe, did rise up first and sayd, It is not without cause that strangers do speake evill of all such Hostlers, for this Caitife in his comming in, and with his crying out, I thinke under a colour to steale away somthing, hath waked me out of a sound sleepe. Then I rose up joyfull with a merry countenance, saying, Behold good Hostler, my friend, my companion and my brother, whom thou didst falsly affirme to be slaine by mee this night. And therewithall I embraced my friend Socrates and kissed him: but hee smelling the stinke of the pisse wherewith those Hagges had embrued me, thrust me away and sayd, Cleanse thy selfe from this filthy odour, and then he began gently to enquire, how that noysome sent happned unto mee. But I finely feigning and colouring the matter for the time, did breake off his talk, and take him by the hand and sayd, Why tarry we? Why lose wee the pleasure of this faire morning? Let us goe, and so I take up my packet, and payed the charges of the house and departed: and we had not gone a mile out of the Towne but it was broad day, and then I diligently looked upon Socrates throat, to see if I could espy the place where Meroe thrust in her sword: but when I could not perceive any such thing, I thought with my selfe, What a madman am I, that being overcome with wine yester night, have dreamed such terrible things? Behold, I see Socrates is sound, safe, and in health. Where is his wound? where is the Sponge? Where is his great and new cut? And then I spake to him and sayd, Verily it is not without occasion, that Physitians of experience do affirme, That such as fill their gorges abundantly with meat and drinke, shall dreame of dire and horrible sights: for I my selfe, not tempering my appetite yester night from the pots of wine, did seeme to see this night strange and cruel visions, that even yet I think my self sprinkled and wet with human blood: whereunto Socrates laughing made answer and said, Nay, thou art not wet with the blood of men, but thou art embrued with stinking pisse: verily I my self dreamed this night that my throat was cut, and that I felt the paine of the wound,

and

and that my heart was pulled out of my belly; and the remembrance thereof makes me now to feare, for my knees do so tremble that I can scarse goe any further, and therefore I would faine eat somewhat to strengthen and revive my spirits. Then said I, behold here thy breakefast, and therwithall I opened my scrip that hanged upon my shoulder, and gave him bread and chéese, and we sate downe under a great Plane trée, and I eat part with him; and while I beheld him eating grædily, I perceived that he waxed meigre and pale, and that his lively colour faded away, insomuch that being in great fear, and remembring those terrible furies of whom I lately dreamed, the first morsell of bread that I put in my mouth (which was but very small) did so sticke in my jawes, that I could neither swallow it downe, nor yet yéeld it up, and moreover the small time of our being together increased my feare, and what is hee that seeing his companion die in the high-way before his face, would not greatly lament and bee sorry? But when that Socrates had eaten sufficiently hee waxed very thirsty, for indeed he had well nigh devoured all a whole Chéese: and behold evill fortune! there was behinde the Plane trée a pleasant running water as cléere as Crystal, and I sayd unto him, Come hither Socrates to this water and drinke thy fill. And then he rose and came to the River, and knéeled downe upon the side of the banke to drinke, but he had scarce touched the water with his lips, when as behold the wound of his throat opened wide, and the Sponge suddenly fell into the water, and after issued out a little remnant of blood, and his body being then without life, had fallen into the river, had not I caught him by the leg and so pulled him up. And after that I had lamented a good space the death of my wretched companion, I buried him in the Sands there by the river.

Which done, in great feare I rode through many Outways and desart places, and as culpable of the death of Socrates, I forsake my countrey, my wife, and my children, and came to Crotin where I married another Wife.

This tale told Aristomenus, and his fellow which before obstinately

obstinatly would give no credit unto him, began to say, Verily there was never so foolish a tale, nor a more absurd lie told than this. And then he spake unto me saying, Yo sir, what you are I know not, but your habit and countenance declareth that you should be some honest Gentleman. (speaking to Apuleius) doe you beleeve this tale? Yea verily (quoth I) why not? For whatsoever the fates have appointed to men, that I beleeve shall happen. For many things chance unto me and unto you, and to divers others, which beeing declared unto the ignorant bee accounted as lies. But verily I give credit unto his tale, and render entire thankes unto him, in that by the pleasant relation thereof we have quickly passed and shortned our journey, and I thinke that my horse also was delighted with the same, and hath brought me to the gate of this city without any paine at all.

Thus ended both our talke and journey, for they two turned on the left hand to the next villages, and I rode into the City.

CHAP. VI.

¶ How Apuleius came to a city named Hipate, and was lodged in one Milos house, and brought him letters from Demea of Corinth.

After that these two Companions were departed I entred into the City: where I espied an old woman, of whom I enquired whether that City were called Hipata, or no: who answered, Yes. Then I demanded, whether she knew one Milo an Alderman of the city: Wherat she laughed

and sayd, Verily it is not without cause that Milo is called an Elderman, and accounted as chiefe of those which dwel without the walls of the City. To whom I sayd againe, I pray thée good mother doe not mocke, but tell me what manner of man he is, and where he dwelleth. Mary (quoth shee) dost you sée those Bay windowes, which on the one side abut to the gates of the city, and on the other side to the next lane. There Milo dwelleth, very rich both in mony and substance, but by reason of his great avarice and insatiable covetousnes, he is evill spoken of, and he is a man that liveth all by usurie, and lending his money upon pledges. Moreover he dwelleth in a small house, and is ever counting his money, and hath a wife that is a companion of his extreame misery, neither keepeth he any more in his house than onely one maid, who goeth apparelled like unto a beggar. Which when I heard, I laughed in my selfe and thought, In faith my friend Demeas hath served me well, which hath sent me being a stranger, unto such a man, in whose house I shall not bee afeard either of smoke or of the sent of meat; and therewithall I rode to the doore, which was fast barred, and knocked aloud. Then there came forth a maid which sayd, Ho strrah that knocks so fast, in what kinde of sort will you borrow money? Know you not that we use to take no gage, unlesse it be either plate or Jewels? To whom I answered, I pray thée maid speake more gently, and tel me whether thy master be within or no? Yes (quoth shée) that he is, why doe you aske? Mary (said I) I am come from Corinth, and have brought him letters from Demeas his friend. Then sayd the Maid, I pray you tarry here till I tell him so, and therewithall she closed fast the doore, and went in, and after a while she returned againe and sayd, My master desireth you to alight and come in. And so I did, whereas I found him sitting upon a little bed, going to supper, and his wife sate at his fét, but there was no meat upon the table, and so by appointment of the maid he came to him and saluted him, and delivered the letters which I had brought from Demeas. Which when hee had read hee sayd,

Verily

Verily I thanke my friend Demeas much, in that hee hath sent unto mee so worthy a guest as you are. And therewithall he commanded his wife to sit away and bid mee sit in her place; which when I refused by reason of courtesie, hee pulled me by the garment and willed me to sit downe; for (quoth he) no other stool here, nor no other great store of houshold stuffe, for fear of robbing. Then I according to his commandement, sate downe; and he fell in further communication with me and sayd, Verily I doe conjecture by the comly feature of your body, and by the maidenly shamefastnesse of your face, that you are a Gentleman borne, as my Friend Demeas hath no lesse declared the same in his letters. Wherefore I pray you take in good part our poore lodging, and behold yonder chamber is at your commaundement, use it as your owne, and if you be contented therewithall, you shal resemble and follow the vertuous qualities of your good father Theseus, who disdained not the slender and poore Cottage of Hecades.

And then he called his maid which was named Fotis, and said, Carry this gentlemans packet into the chamber, and lay it up safely, and bring water quickly to wash him, and a towel to rub him, and other things necessary, and then bring him to the next Baines, for I know that he is very weary of travell.

These things when I heard, I partly perceived the manners of Milo, and endeavoring to bring my selfe further into his favour, I sayd, Sir there is no need of any of these things, for they have been every where ministred unto mee by the way, howbeit I will go into the Baines, but my chiefest care is that my horse be well looked to, for hee brought mee hither roundly, and therefore I pray thee Fotis take this money and buy some hay and oats for him.

CHAP. VII.

¶ How Apuleius going to buy fish, met with his companion Pythias.

When this was done, and all my things brought into the Chamber, I walked towards the Baines; but first I went to the market to buy some victuals for my supper, whereas I saw great plenty of fish set out to be sould: and so I cheapened part thereof, and that which they first held at an hundred pence, I bought at length for twenty. Which when I had done, and was departing away, one of myne old acquaintance, and fellow at Athens, named Pithias, fortuned to passe by, and viewing me a good space, in the end brought me to his remembrance, and gently came and kissed mee, saying, O my deare friend Lucius, it is a great while past since we two saw [illegible] other, and moreover, from the time that wee departed from our Master Vestius, I never heard any newes from you, I pray you Lucius tell mee the cause of your peregrination hither. Then I answered and sayd, I will make relation thereof unto you to morrow: But I pray you tell me, what meaneth these Serv.tors that follow you, and these rods or verges which they beare, and this habit which you wear like unto a Magistrate, verily I thinke you have obtained your own desire, whereof I am right glad. Then answered Pithias, I beare the office of the Clerke of the market, and therefore if you will have any pittance for your supper speake & I will purvey it for you. Then I thanked him heartily, and sayd I had bought meat sufficient already. But Pithias when hee espied my basket wherein my fish was, take it and shaked it, and demanded of me what I payd for all my Spoyls. In faith

So used Magistrats to go sometimes in Rome.

faith (quoth I) I could scarse inforce the fishmonger to sell them for twenty pence. Which when he heard, he brought me backe again into the market, and enquired of me of whom I bought them. I shewed him the old man which sate in a corner, whome by and by, by reason of his office hee did greatly blame, and sayd, Is it thus that you serve and handle strangers, and specially our friends? Wherefore sell you this fish so deare, which is not worth a halfepenny? Now perceive I well, that you are an occasion to make this place, which is the principall city of all Thessaly, to be forsaken of all men, and to reduce it into an unhabitable Desart, by reason of your excessive prices of victuals, but assure your selfe that you shall not escape without punishment, and you shall know what myne office is, and how I ought to punish such as offend. Then he tooke my basket and cast the fish on the ground, and commaunded one of his Sergeants to tread them under his feet. This done he perswaded mee to depart, and sayd that that onely shame and reproach done unto the old Caitife did suffice him. So I went away all amazed and astonied, towards the Baines, considering with my selfe and devising of the grace of my companion Pithias. Where when I had well washed and refreshed my body, I returned againe to Milos house, both without money and meat, and so got into my chamber. Then came Fotis immediately unto mee, and said that her master desired me to come to supper. But I not ignorant of Milos abstinence, prayed that I might be pardoned, since as I thought best to ease my wearied bones rather with sleepe and quietnesse, than with meat. When Fotis had told this to Milo, he came himselfe and take mee by the hand, and while I did modestly excuse my selfe, I will not (quoth he) depart from this place, untill such time as you shall goe with me: and to confirme the same, hee bound his words with an oath, whereby he enforced me to follow him, and so he brought me into his chamber, where hee sate him downe upon the bed, and demaunded of mee how his friend Demeas did, his wife, and children, and all his family: and

I made him answer to every question, specially hee enquired the causes of my peregrination and travell, which when I had declared, he yet busily demanded of the state of my Countrey, and of the chiefe magistrates there, and principally of our Lieutenant and Viceroy; who when he perceived that I was not only wearied by travell, but also with talke, and that I fell asleep in the midst of my tale, and further that I spake nothing directly or advisedly, he suffered me to depart to my chamber. So scaped I at length from the prating and hungry supper of this rank old man, and beeing compelled by sleepe, and not by meat, and having supped only with talke, I returned into my chamber, and there betooke me to my quiet and long desired rest.

THE

THE SECOND BOOK of LVCIVS APVLEIVS, of the *Golden Asse.*

CHAP. VIII.

¶ How Apuleius fortuned to meet with his Cousin Byrrhena.

AS soone as night was passed, and the day began to spring, I fortuned to awake, and rose out of my bed as halfe amazed, and very desirous to know and see some marvellous and strange things, remembring with my selfe that I was in the middle part of all Thessaly, whereas by the common report of all the World, the Sorceries and Inchauntments are most used, I oftentimes repeated with my self the tale

tale of my companion Aristomenus touching the manner of this City, and being mooved by great desire, I viewed the whole scituation thereof, neither was there any thing which I saw there, that I did beléeve to be the same which it was indéed, but every thing séemed unto me to be transformed and altered into other shapes, by the wicked power of Sorcerie and Inchantment, insomuch that I thought the stones which I found were indurate, and turned from men into that figure, and that the birds which I heard chirping, and the trées without the walls of the city, and the running waters, were changed from men into such kinde of likenesses. And further I thought the Statues, Images, and Walls could goe, and the Oxen and other brute beasts, could speake and tell strange newes, and that immediately I should sée and heare some Oracles from the heavens, and from the gléed of the Sun. Thus being astonied or rather dismayed and vexed with desire, knowing no certaine place whither I intended to go, I went from stréet to stréet, and at length (as I curiously gazed on every thing) I fortuned unwares to come into the market place, whereas I espied a certaine woman, accompanied with a great many servants, towards whom I drew nigh, and viewed her garments beset with gold and pretious stone, in such sort that she séemed to be some noble matron. And there was an old man which followed her, who as soon as he had espied me, said to himselfe, Verily this is Lucius, and then he came and embraced me, and by and by he went unto his Mistresse and whispered in her eare, and came to mee againe saying, How is it Lucius that you will not salute your déere Cousin and singular friend? To whom I answered, Sir I dare not be so bold as to take acquaintance of an unknowne woman.

Howbeit as halfe ashamed I drew towards her, and shee returned her selfe, and sayd. Behold how he resembleth the very same grace as his mother Salvia doth, behold his countenance and stature, agréeing thereto in each poynt, behold his comely state, his fine slendernesse, his Vermilion colour,

his

his haire yellow by nature, his gray and quicke eyes like to the Eagle, and his trim and comely gate, which do sufficiently prove him to be the naturall childe of Salvia. And moreover she sayd, O Lucius, I have nourished thee with myne owne proper hand: and why not? For I am not onely of kindred unto thy mother by blood, but also by nourice, for wee both descended of the line of Plutarch, lay in one belly, sucked the same pops, and were brought up together in one house. And further there is no other difference bee tweene us two, but that she is married more honourably than I: I am the same Byrrhena whom you have often heard named amongst your friends at home: wherfore I pray you to take so much paine as to come with me to my house, and use it as your owne. At whose words I was partly abashed and sayd, God forbid Cosin that I should forsake myne Host Milo without any reasonable cause; but verily I will, as often as I have occasion to passe by your house, come and see how you doe. And while we went talking thus together, by little and little wee came to her house, and behold the gates of the same were very beautifully set with pillars quadrangle wise, on the top whereof were placed carved statues and images, but principally the Goddesse of Victory was so lively and with such excellencie portrayed and set forth, that you would verily have thought that she had flyed, and hovered with her wings hither and thither. On the contrary part, the Image of the goddesse Diana was wrought in white marble, which was a marvellous sight to see, for shee seemed as though the winds did blow up her garments, and that she did encounter with them that came into the house. On each side of her were Dogs made of stone, that seemed to menace with their fiery eyes, their pricked eares, their bended nosethrils, & their grinning teeth, in such sort that you would have thought they had bayed and barked. And moreover (which was a greater marvel to behold) the excellent carver and deviser of this worke had fashioned the Dogs to stand up fiercely with their former feet, and their hinder feet on the ground ready to fight. Behinde

the backe of the goddesse was carved a stone in manner of a Caverne, environed with mosse, hearbes, leaves, sprigs, grene branches and bowes, growing in and about the same, insomuch that within the stone it glistered and shone marvellously, under the brim of the stone hanged apples and grapes carved finely, wherein Art envying Nature, shewed her great cunning. For they were so lively set out, that you would have thought it Summer had bene come, they might have bin pulled and eaten; and while I beheld the running water, which seemed to spring and leap under the feet of the goddesse, I marked the grapes which hanged in the water, which were like in every point to the grapes at the vine, and seemed to move and stirre by the violence of the streame. Moreover, amongst the branches of the stone appeared the image of Acteon: and how that Diana (which was carved within the same stone, standing in the water) because he did see her naked, did turne him into an Hart, and so he was torne and slaine of his owne hounds. And while I was greatly delighted with the view of these things, Byrrhena spake to me and sayd, Cousin all things here be at your commandement. And therewithall she willed secretly the rest done to depart: who being gone she sayd, My most deare Cousin Lucius, I swear by this goddesse Diana, that I doe greatly tender your safety, and am as carefull for you as if you were myne owne naturall childe, beware I say, beware of the evil arts and wicked allurements of that Pamphiles who is the wife of Milo, whom you call your Host, for she is accounted the most chiefe and principall Magitian and Enchantresse living, who by breathing out certain words and charmes over bowes, stones, and other frivolous things, can throw down all the powers of the heavens into the deepe bottome of hell, and reduce all the whole world againe to the old Chaos. For as sone as she espieth any comely young man, she is forthwith stricken with his love, and presently setteth her whole minde and affection on him. She soweth her seed of flattery, she invades his spirit and intangleth him with continuall snares of unmeasurable love.

And

And then if any accord not to her filthy desire, or if they seeme loathsome in her eye, by and by in the moment of an houre she either turneth them into stones, birds, or some other beast, as her selfe pleaseth, and some she presently slayeth and murthereth, of whom I would you should earnestly beware. For she burneth continually, and you by reason of your tender age and comely beauty are capable of her fire and love.

This with great care Byrrhena gave me in charge, but I (that alwayes coveted and desired, after that I had heard talk of such Sorceries and Witchcrafts, to be experienced in the same) little esteemed to beware of Pamphiles, but willingly determined to bestow my money in learning of that art, and now wholly to become a Witch. And so I waxed lopsul, and wringing my selfe out of her company, as out of linkes or chaines, I bade her farewell, and departed toward the house of myne host Milo, by the way reasoning thus with my selfe: O Lucius now take hed, be vigilant, have a good care, for now thou hast time and place to satisfie thy desire, now shake off thy childishnesse, and shew thy selfe a man, but especially temper thy selfe from the love of thyne hostesse, and abstain from violation of the bed of Milo, but hardly attempt to winne the maiden Fotis, for she is beautifull, wanton, and pleasant in talke. And soone when thou goest to sleepe, and when she bringeth thee gently into thy chamber, and tenderly layeth thee downe in thy bed, and lovingly covereth thee, and kisseth thee sweetly, and departeth unwillingly, and casteth her eyes oftentimes backe, and stands still, then hast thou a good occasion ministred unto thee to prove and try the minde of Fotis. Thus while I reasoned with my selfe I came to Milos doore, persevering still in my purpose, but I found neither Milo nor his wife at home.

CHAP. IX.

¶ How Apuleius fell in love with Fotis.

When I was within the house I found my deare and sweet love Fotis mincing of meat and making pottage for her maister and mistresse, the Cupbord was all set with wines, and I thought I smelled the savor of some dainty meats, she had about her middle a white and clean apron, and shee was girded about her body under the paps with a swathell of red silke, and she stirred the pot and turned the meat with her faire and white hands, in such sort that with stirring and turning the same, her loynes and hips did likewise move and shake, which was in my mind a comely sight to see.

These things when I saw I was halfe amazed, and stood musing with my selfe, and my courage came then upon mee, which before was scant. And I spake unto Fotis merrily and sayd, O Fotis how trimmely you can stirre the pot, and how finely, with shaking your buttockes, you can make pottage. O happy and twice happy is hee to whom you give leave and licence but to touch you there. Then shee seeing likewise merrily disposed, made answer, Depart I say, Piler from me, depart from my fire, for if the flame thereof doe never so little blaze forth it will burne thee extreamely, and none can extinguish the heate thereof but I alone, who in stirring the pot and making the bed can so finely shake my selfe. When she had sayd these words she cast her eyes upon mee and laughed, but I did not depart from thence unti such time

as

as I had viewed her in every point. But what should I speake of others, when as I doe accustome abroad to marke and view the face and haire of every dame, and afterwards delight my selfe therewith privately at home, and thereby iudge the residue of their shape, because the face is the principall part of all the body, and is first open to our eyes. And whatsoever flourishing and gorgeous apparell doth worke and set forth in the corporal parts of a woman, the same doth the naturall and comely beauty set out in the face. Moreover there be divers, that to the intent to shew their grace and feature, will cast off their partlets, collars, habiliments, fronts, cornets and kirtles, and doe more delight to shew the fairenesse of their skinne, than to decke themselves up in gold and pretious stones. But because it is a crime unto me to say so, and to give no example thereof, know yee, that if you spoyle and cut off the haire of any woman, or deprive her of the colour of her face, though shee were never so excellent in beauty, though shee were thrown downe from heaven, sprung of the Seas, nourished of the flouds, though she were Venus her selfe, though shee were accompanied with the Graces, though shee were waited upon of all the Court of Cupid, though shee were girded with her beautifull skarfe of Love, and though shee smelled of perfumes and musks, yet if shee appeared bald, shee could in no wise please, no not her owne Vulcanus.

O how well doth a faire colour and a shining face agree with glittering hair! Behold, it encountreth with the beames of the Sunne, and pleaseth the eye marvellously. Sometimes the beauty of the haire resembleth the colour of gold and honey, sometimes the blew plumes and azured feathers about the neckes of Doves, especially when it is either anointed with the gumme of Arabia, or trimmely tuft out with the teeth of a fine combe, which if it be tyed up in the pole of the necke, it seemeth to the lover that beholdeth the same, as a glasse that yeldeth forth a more pleasant and gracious comelinesse than if it should be sparsed abroad on the shoulders of

the woman, or hang downe scattering behind. Finally there is such a dignity in the haire, that whatsoever shee be, though she be never so bravely attyred with gold, silkes, pretious stones, and other rich and gorgeous ornaments, yet if her hair be not curiously set forth shee cannot seeme faire. But in my Fotis, her garments unbrast and unlaste increased her beauty, her haire hanged about her shoulders, and was dispersed abroad upon her partlet, and in every part of her necke, howbeit the greater part was trussed upon her pole with a lace. Then I unable to sustaine the broiling heate that I was in, ran upon her and kissed the place where she had thus laid her haire. Wherat she turned her face, and cast her rolling eyes upon me, saying, O Scholler, thou hast tasted now both hony and gall, take heed that thy pleasure do not turne into repentance. Tush (quoth I) my sweet heart, I am contented for such another kisse to be broiled here upon this fire, wherwithal I embraced and kissed her more often, and shee embraced and kissed me likewise, and moreover her breath smelled like Cinnamom, and the liquor of her tongue was like unto sweet Nectar, wherewith when my mind was greatly delighted I sayd, Behold Fotis I am yours, and shall presently dye unlesse you take pitty upon me. Which when I had said she eftsoone kissed me, and bid me be of good courage, and I will (quoth shee) satisfie your whole desire, and it shall be no longer delayed than until night, when as assure your selfe I will come and lie with you: wherfore go your wayes and prepare your selfe, for I intend valiantly and couragiously to encounter with you this night. Thus when we had lovingly talked and reasoned together, we departed for that time.

CHAP.

CHAP. X.

¶ How Byrrhena sent victuals unto Apuleius, and howshee talked with Milo of Diophanes, and how he lay with Fotis.

When noone was come, Byrrhena sent unto me a fat Pigge, five hennes, and a flagon of old wine. Then I called Fotis and sayd, Behold how Bacchus the egger and stirrer of Venery, doth offer himself of his owne accord, let us therefore drink up this wine, ỹ we may prepare our selves and get us courage against soone, for Venus wanteth no other provision than this, that the Lampe may be all the night replenished with oyle, and the cups with wine. The residue of the day I passed away at the Bains and in banquetting, and towards evening I went to supper, for I was bid by Milo, and so I sate downe at the table, but of Pamphiles sight as much as I could, being mindfull of the commandement of Byrrhena, and sometimes I would cast mine eyes upon her as upon the furies of hell, but I estsoones turning my face behinde me, and beholding my Fotis ministring at the table, was again refreshed and made merry. And behold when Pamphiles did see the candle standing on the table, she said, Verily wee shall have much raine to morrow. Which when her husband did heare, he demanded of her by [illegible]son she knew it? Mary (quoth shee) the light on the candle sheweth the same. Then Milo laughed & said, Verily we nourish a Sybel prophetesse, which by the view of a candle doth divine of Celestiall things, and of the Sunne it selfe. Then I mused in my minde and sayd unto Milo, Of truth it is

is a good experience and proofe of divination. Neither is it any marvell, for although this light is but a small light, and made by the hands of men, yet hath it a remembrance of that great and heavenly light, as of his parent and doth shew unto us what will happen in the Skies above. For I knew at Corinth a certaine man of Assyria, who would give answers in every part of the City, and for the gaine of money would tell every man his fortune, to some he would tel the dayes of their marriages, to others hee would tell when they should build, that their edifices should continue. To others, when they should best goe about their affaires. To others, when they should go by sea or land: to me, purposing to take my journey hither, he declared many things strange and variable. For sometimes hee sayd that I should winne glory enough, sometimes he sayd I should write a great History: sometimes againe hee sayd that I should devise an incredible Tale: and sometimes that I should make Bookes. Whereat Milo laughed againe, and enquired of me, of what stature this man of Assyria was, and what he was named. In faith (quoth I) he is a tall man and somewhat blacke, and hee is called Diophanes. Then sayd Milo, the same is he and no other, who semblably hath declared many things here unto us, whereby hee got and obtained great substance and Treasure.

But the poore miser fell at length into the hands of unpitifull and cruell fortune: For beeing on a day amongst a great assembly of people, to tell the simple sort their fortune, a certaine Cobler came unto him, and desired him to tel when it should be best for him to take his voyage, the which hee promised to do: the Cobler opened his purse and told a hundred pence to pay him for his paines. Whereupon came a certaine young gentleman and take Diophanes by the Garment. Then he turning himselfe, embraced and kissed him, and desired the Gentleman, who was one of his acquaintance, to sit downe by him: and Diophanes being astonied with this sudden chance, forgot what he was doing, and sayd,

O deare friend you are heartily welcome, I pray you when arrived you into these parts. Then answered he, I will tell you some, but brother I pray you tell mee of your comming from the Isle of Euboea, and how you sped by the way? Whereunto Diophanes this notable Assyrian (not yet come unto his minde, but halfe amased) soone answered and sayd, I would to God that all our enemies and evill willers might fall into the like dangerous peregrination and trouble. For the ship where we were in, after it was by the waves of the seas and by the great tempests tossed hither and thither, in great peril, & after that the mast and stern brake likewise in pieces, could in no wise be brought to shore, but sunk into the water, and so we did swim, & hardly escaped to land. And after that, whatsoever was given unto us in recompence of our losses, either by the pitty of strangers, or by the benevolence of our friends, was taken away from us by theeves, whose violence when my brother Arisuatus did assay to resist, hee was cruelly murthered by them before my face. These things when he had sadly declared, the Cobler tooke up his money againe which he had told out to pay for the telling of his fortune, and ran away. Then Diophanes comming to himselfe perceived what he had done, and we all that stood by laughed greatly. But that (quoth Milo) which Diophanes did tell unto you Lucius, that you should be happy and have a prosperous journey, was only true. Thus Milo reasoned with me. But I was not a little sorry that I had traind him into such a vaine of talke, that I lost a good part of the night, & the sweete pleasure thereof: but at length I boldly said to Milo, Let Diophanes fare well with his evill fortune, and get againe that which he lost by sea and land, for I verily do yet feel the wearinesse of my travell, wherefore I pray you pardon mee, and gave me licence to depart to bed: whereuithall I rose up and went unto my chamber, where I found all things finely prepared, and the childrens bed (because they should not heare what we did in the night) was removed far off without the chamber dore. The table was all covered with those meats

that were left at supper, the cups were filled halfe full with water, to temper and delay the wines, the flaggon stood ready prepared, and there lacked nothing that was necessary for the preparation of Venus. And when I was entring into the bed, behold my Fotis (who had brought her mistresse to bed) came in and gave me roses and flowres which she had in her apron, and some she threw about the bed, and kissed mee sweetly, and tied a garland about my head, and perfumed the chamber with the residue. Which when shee had done, shee tooke a cup of wine and delaied it with hot water, and proffered it me to drinke; and before I had drunk off all she pulled it from my mouth, and then gave it me againe, and in this manner we emptied the pot twice or thrice together. Thus when I had wel repleniſhed my self with wine, and was now ready unto Venery not onely in minde but also in body, I removed my cloathes, and shewing to Fotis my great impatiencie I sayd, O my sweet heart take pitty upon me and helpe me, for as you see I am now prepared unto the battell, which you your selfe did appoint: for after that I felt the first Arrow of cruell Cupid within my breast. I bent my bow very strong, and now feare (because it is bended so hard) lest my string should breake: but that thou mayst the better please me, undresse thy haire and come and embrace mee lovingly: whereupon she made no long delay, but set aside all the meat and wine, and then she unapparelled her selfe, and unattyred her haire, presenting her amiable body unto me in manner of faire Venus, when shee goeth under the wawes of the sea. Now (quoth shee) is come the houre of fighting, now is come the time of warre, wherefore shew thy selfe like unto a man, for I will not retyre, I will not fly the field, see then thou bee valiant, see thou be couragious, since there is no time appointed when our skirmish shall cease. In saying these words she came to me to bed, and embraced me sweetly, and so wee passed all the night in passime and pleasure, and never slept until it was day: but wee would sometimes refresh our wearinesse, and provoke our pleasure, and renew our venery by drinking

of

of wine. In which sort we pleasantly passed away many other nights following.

CHAP. XI.

¶ How Apuleius supped with Byrrhena, and what a strange tale Bellephoron told at the table.

IT fortuned on a day, that Byrrhena desired me earnestly to suppe with her; and shée would in no wise take any excusation. Whereupon I went unto Fotis, to aske counsell of her as some Divine, who although she was unwilling that I should depart one foot from her company, yet at length shee gave me license to bee absent for a while, saying, Beware that you tarry not long at supper there, for there is a rabblement of common Barrettors and disturbers of the publique peace, that rove about in the stréets, and murther all such as they may take, neither can law nor justice redresse them in any case. And they will the sooner set upon you, by reason of your comelinesse and audacity, in that you are not afeard at any time to walke in the stréets.

Then I answered and sayd, have no care of me Fotis, for I estéeme the pleasure which I have with thée, above the dainty meates that I eat abroad, and therefore I will returne againe quickly. Nevertheless I minde not to come without company, for I have here my sword, wherby I hope to defend my selfe.

And so in this sort I went to supper, and behold I found at Byrrhena's house a great company of strangers, & of the chiefe & principall of the city: the beds made of Citron & Ivory, were richly

richly adorned and spred with cloath of gold, the Cups were garnished pretiously, and there were divers other things of sundry fashion, but of like estimation and price: here stod a glasse gorgeously wrought, there stod another of Christall finely painted. There stod a cup of glittering silver, and here stod another of shining gold, and here was another of amber artificially carved and made with pretious stones. Finally, there was all things that might be desired: the Servitors waited orderly at the table in rich apparell, the pages arayed in like robes, did fill great gemmes and pearles made in forme of Cups, with excellent wine. Then one brought in Candles and Torches, and when we were set downe and placed in order, we began to talke, to laugh, and to be merry. And Byrrhena spake unto me and sayd, I pray you Cosine how like you our countrey? Verily I thinke there is no other City which hath the like Temples, Baynes, and other commodities which we have here. Further we have abundance of houshold stuffe, we have pleasure, we have ease, and when the Roman merchants arrive in this City they are gently and quietly entertained, and all that dwell within this province (when they purpose to solace and repose themselves) do come to this city. Whereunto I answered, Verily (quoth I) you tell truth, for I can finde no place in all the world which I like better than this, but I greatly feare the blind inevitable trenches of witches, for they say that the dead bodies are digged out of their graves, and the bones of them that are burnt be stollen away, and the toes and fingers of such as are slaine be cut off, and afflict and torment such as live. And the old Witches as sone as they heare of the death of any person, do forthwith goe and uncover the hearse and spoyle the corpse, to worke their inchantments. Then another sitting at the table spake and sayd, In faith you say true, neither yet do they spare or favor the living. For I know one not farre hence that was cruelly handled by them, who being not contented with cutting off his nose, did likewise cut off his ears, whereat all the people laughed heartily, and loked upon one that

sate at the bowds end, who being amazed at their gazing, and somewhat angry withall, would have risen from the Table, had not Byrrhena spake unto him and sayd, I pray thée friend Bellepheron sit still, and according to thy accustomed curtesie declare unto us the losse of thy nose and eares, to the end that my cousin Lucius may be delighted with the pleasantnes of the tale. To whom he answered, Madam you in the office of your bounty shall prevaile heerein, but the insolencie of some is not to be supported. This hee spake very angerly: But Byrrhena was earnest upon him, and assured him hee should have no wrong at any mans hand. Whereby he was inforced to declare the same, and so lapping up the end of the Table cloath and carpet together, hee leaned with his elbow thereon, and held out the three forefingers of his right hand in manner of an Orator, and sayd, When I was a young man I went unto a certaine city called Miles, to sée the games and triumphs there named Olympia, and being desirous to come into this famous province, after that I had travelled over all Thessaly, I fortuned in an evill houre to come to the City Larissa, where while I went up and down to view the streets to séeke some release for my poore estate (for I had spent all my money) I espied a tall old man standing upon a stone in the middest of the market place, crying with a loud voice and saying, That if any man would watch a dead corps that night hee should bee reasonably rewarded for his paines. Which when I heard, I sayd to one that passed by, what is here to doe? Doe dead men use to run away in this Countrey? Then answered he, Hold your peace, for you are but a Babe and a stranger here, and not without cause you are ignorant how you are in Thessaly, where the women Witches do bite off by morsels the flesh of the faces of dead men, and thereby worke their sorceries and inchantments. Then quoth I, in good fellowship tell me the order of this custody, and how it is. Marry (quoth he) first you must watch all the night, with your eyes bent continually upon the Corps never looking off, nor moving aside. For these Witches doe turn themselves

into sundry kindes of beasts, whereby they deceide the eyes of all men, sometimes they are transformed into birds, somtimes into Dogs and Mice, and sometimes into flies. Moreover, they will charme the kéepers of the corps aſléepe, neither can it be declared what meanes and shifts these wicked women do vse, to bring their purpose to passe: and the reward for such dangerous watching is no more than foure or five shillings. But hearken further (which I had well nigh forgotten) if the kéeper of the dead body doe not render on the morning following, the corps whole and sound as he received the same, he shall be punished in this sort: That is, if the corps bee diminished or spoyled in any part of his face, hands or toes, the same shall be diminished and spoyled in the kéeper. Which when I heard I take a good heart, and went unto the Crier and bid him cease, for I would take the matter in hand, and so I demanded what I should have. Marry (quoth he) a thousand pence: but beware I say young man, that you do wel defend the dead corps from the wicked witches, for hee was the son of one of the chiefest of the city. Tush (sayd I) you speake you cannot tell what, behold I am a man made all of iron, and have never desire to sléepe, and am more quicke of sight than Lynx or Argus. I had scarse spoken these words, when he take me by the hand and brought mee to a certaine house, the gate whereof was closed fast, so that I went through the wicket, then he brought me into a chamber somewhat darke, and shewed me a Matron cloathed in mourning vesture, and wéeping in lamentable wise. And he spake unto her and said, Behold here is one that will enterprise to watch the corpes of your husband this night. Whith when she heard she turned her blubbered face covered with haire unto me, saying, I pray you young man take good héed, and sée well to your office. Have no care (quoth I) so you will give mee any thing above that which is due to be given. Wherewith shee was contented, and then she arose and brought me into a chamber whereas the corps lay covered with white sheets, and shee called seven witnesses, before whom she shewed the dead body,

and

and euery p'rt and parcell thereof, and with wéeping eyes desired them all to testifie the matter. Which done, thée sayd these wordes of course as follow: Behold, his nose is whole, his eyes safe, his eares without scarre, his lips untouched, and his chin sound: All which was written and noted in tables, and subscribed with the hands of witnesses to confirme the same. Which done I sayd unto the Matron, Madam I pray you that I may have all things here necessary. What is that (quoth she.) Marry (quoth I) a great lampe with oyle, pots of wine, and water to delay the same, and some other drinke and dainty dish that was left at supper. Then she shaked her head and sayd, Away foole as thou art, thinkest thou to play the glutton here, and to looke for dainty meats where so long time hath not bén séene any smoke at all? Commest thou hither to eat, where we should wéepe and lament? And therewithall she turned backe, and commanded her maiden Myrrhena to deliver me a lampe with oyle, which when thée had done they closed the chamber doore and departed. Now when I was alone, I rubbed myne eyes, and armed my selfe to kéep the corpes, and to the intent I would not sléepe, I began to sing and so I passed the time till it was midnight, when as behold there crept in a Weesel into the chamber, and she came against me and put me in very great feare, insomuch that I marvelled greatly at the audacity of so little a beast. To whom I sayd, Get thée hence thou whore and high thée to thy fellowes, lest thou fécle my fingers Why wilt thou not go? Then incontinently she ranne away, and when she was gon, I fell on the ground so fast aslépe, that Apollo himself could not discerne whether of us two was the dead corps, for I lay prostrat as one without life, and néeded a kéeper likewise. At length the cockes began to crow, declaring that it was day: wherewithall I awaked, & being greatly afeard, ran to ỹ dead body with the lampe in my hand, & I viewed him round about: and immediatly came in the Matron wéeping with her Witnesses, & ran to the corps, & eftsoons kissing him, turned his body & found no part diminished. Then she willed Philodespotus her steward to pay me my wages forthwith. Which when

hée

he had done he sayd, We thanke you gentle young man for your paines, and verily for your diligence herein wee will account you as one of the family. Whereunto I (being joyous of my unhoped gaine, and rating my money in my hand) did answer, I pray you Madam esteeme me as one of your Servants, and if you want my service at any time, I am at your commandement. I had not fully declared these words, when as behold all the servants of the house were assembled with weapons to drive me away, one bufketed me about the face, another about the shoulders, some strook me in the sides, some kicked me, and some tare my garments, and so I was handled amongst them and driven from the house, as the proud young man Adonis who was borne by a Boare. And when I was come into the next street, I mused with my selfe, and remembred myne unwise and unadvised words which I had spoken, whereby I considered that I had deserved much more punishment, and that I was worthily beaten for my folly. And by and by the corps came forth, which because it was the body of one of the chiefe of the city, was carried in funeral pompe round about the market place, according to the right of the Countrey there. And forthwith stepped out an old man weeping and lamenting, and ranne unto the Biere and embraced it, and with deepe sighes and sobs cried out in this sort, O masters, I pray you by the faith which you professe, and by the duty which you owe unto the weale publique, take pitty and mercy upon this dead corps, who is miserably murdered, and doe vengeance on this wicked and cursed woman his wife which hath committed this fact: for it is shee and no other which hath poysoned her husband my sisters sonne, to the intent to maintaine her whoredome, and to get his heritage. In this sort the old man complained before the face of all people. Then they (astonied at these sayings, and because the thing seemed to be true) cried out, Burne her, burne her, and they sought for stones to throw at her, and willed the boyes in the street to doe the same. But shee weeping in lamentable wise, did sweare by all the gods, that shee was not culpable of this crime,

crime. Be quoth the old man, here is one sent by the providence of God to try out the matter, even Zachias an Egyptian, who is the most principall Prophecier in all this countrey, and who was hired of me for money to reduce the soule of this man from hell, and to revive his body for the triall hereof. And therewithall he brought forth a certaine young man cleathed in linnen rayment, having on his fête a paire of pantoffles, and his crowne shaven, who kissed his hands and knées, saying, O priest have mercy, have mercy I pray thée by the Celestiall Planets, by the Powers infernall, by the vertue of the naturall elements, by the silences of the night, by the buildings of Swallows nigh unto the towne Copton, by the increase of the flood Nilus, by the secret mysteries of Memphis, and by the instruments and trumpets of the Ile Pharos, have mercy I say, and call againe to life this dead body, and make that his eyes which be closed and shut, may be open and sée, Howbeit we meane not to strive against the law of death, neither intend wee to deprive the earth of his right, but to the end this fact may be knowne, we crave but a small time and space of life. Whereat this Prophet was moved, and toke a certaine herbe and layd it thrée times upon the mouth of the dead, and he tok another and laid it upon his breast in like sort. Thus when hee had done hee turned himselfe into the East, and made certaine Orisons unto the Sunne, which caused all the people to marvell greatly, and to looke for this strange miracle that should happen. Then I pressed in amongst them nigh unto the biere, and got upon a stone to sée this mysterie, and behold incontinently the dead body began to receive spirit, his principall veines did moove, his life came again, and he held up his head and spake in this sort: Why doe you call mee backe againe to this transitorie life, that have already tasted of the water of Lethe, & likewise béene in the deadly den of Styx? Leave off I pray, leave off, and let me lie in quiet rest. When these words were uttered by the dead corps, the Prophet drew nigh unto the Biere and sayd, I charge thée to tell before the face of all the people here,

the occasion of thy death: What, dost thou thinke that I can not by my conjurations call up the dead, and by my puissance torment thy body? Then the corps moved his head again, and made reverence unto the people, and sayd, Verily I was poysoned by the meanes of my wicked wife, and so thereby paided my bed unto an adulterer. Whereat his wife taking present audacity, and reproving his sayings, with a cursed minde did deny it. The people were bent against her sundry wayes, some thought best that shee should bee buried alive with her husband: but some said that there ought no credit to be given to the dead body. Which opinion was cleane taken away, by the words which the corps spake againe and sayd, Beholde, I will give you some evident token, which never yet any other man knew, whereby you shall perceive that I declare the truth: and by and by he pointed towards me that stood on the stone, and sayd, When this the good Gardian of my body watched me diligently in the night, and that the wicked Witches and Enchantresses came into the chamber to spoyle mee of my limbes, and to bring such their purpose to passe did transforme themselves into the shape of beasts; and when as they could in no wise deceive or beguile his vigilant eyes, they cast him into so dead and sound a sleepe, that by their witchcraft he seemed without spirit or life. After this they called me by my name, and did never cease til as the cold members of my body began by little and little and little to revive. Then he being of more lively soule, howbeit buried in sleep, in that he and I were named by one name, & because he knew not that they called me, rose up first, & as one without sence or perseverance passed by the doore fast closed, unto a certain hole, whereas the Witches cut off first his nose, & then his eares, and so that was done to him which was appointed to be done to me. And that such their subtilty might not be perceived, they made him a like paire of eares & nose of wax: wherefore you may see that the poore miser for lucre of a little mony sustained losse of his members. Which when he had sayd I was greatly astonied, & minding to prove whether his words were true or no, put my

my hand to my nose, and my nose fell off, & put my hand to my ears & my ears fell off. Wherat all the people wondred greatly, and laughed me to scorne: but I beeing stricken in a cold sweat, crept betwéen their legs for shame & escaped away. So I disfigured returned home againe, and covered the losse of myne ears with my long hair, & glewed this clout to my face to hide my shame. As soon as Telephoron had tolde his tale, they which sate at the table replenished with wine, laughed heartily. And while they drank one to another, Birrhena spake to me and said, From the first foundation of this city we have a custome to celebrate the festivall day of the god Risus, & tomorrow is the feast, when as I pray you to bee present, to set out the same more honourably, and I would with all my heart that you could find or devise somewhat of your selfe, ỳ might be in honor of so great a god. To whom I answered, Verily cousin I will do as you command me, & right glad would I be, if I might invent any laughing or merry matter to please or satisfie Risus withall. Then I rose from the table & took leave of Byrrhena and departed. And when I came into the first stréet my torch went out, that with great pain I could scarse get home, by reason it was so dark, for fear of stumbling: and when I was wel nigh come unto the doore, behold I saw three men of great stature, heaving & lifting at Milo's gates to get in: and when they saw me they were nothing afeard, but assayed with more force to breake down the doores, whereby they gave me occasion, and not without cause, to thinke that they were strong théeves. Whereupon I by and by drew out my sword, which I carried for that purpose under my cloak, & ran in amongst them, & wounded them in such sort that they fell downe dead before my face. Thus when I had slaine them all, I knocked sweating & breathing at the doore til Fotis let me in. And then full weary with the slaughter of those Théeves, like Hercules when he fought against the king Gerion, I went to my chamber and layd me down to slépe.

THE THIRD BOOKE of Lucius Apuleius, of the *Golden Asse*.

CHAP. XII.

¶ How Apuleius was taken and put in prison for murther.

When morning was come, and that I was awaked from sléep, my heart burned sore with remembrance of the murther which I had committed the night before: and I rose and sate downe on the side of the bed with my legges astrosse, and wringing my hands, I wéeped in most miserable sort. For I imagined with my selfe, that I was brought before the Judge in the Judgment place,

and that he awarded sentence against me, and that the hangman was ready to leade me to the gallows. And further I imagined and sayd, Alasse what Judge is hee that is so gentle or benigne, that will thinke that I am ungulty of the slaughter and murther of these three men. Howbeit the Assyrian Diophanes did firmely assure unto me, that my peregrination and voyage hither should be prosperous. But while I did thus unfold my sorrowes, and greatly bewail my fortune, behold I heard a great noyse and cry at the doze, and in came the magistrates and Officers, who commanded two Sergeants to binde and leade me to prison. Whereunto I was willingly obedient, and as they led me through the street, all the City gathered together and followed me, and although I looked always on the ground for very shame, yet sometimes I cast my head aside, and marvelled greatly, that among so many thousand people there was not one but laughed exceedingly. Finally, when they had brought me through all the streets of the city, in manner of those that go in procession, and do sacrifice to mitigate the ire of the gods, they placed mee in the Judgement hall, before the seat of the Judges: and after that the Crier had commanded all men to keepe silence, the people desired the Judges to give sentence in the great Theatre, by reason of the great multitude that was there, whereby they were in danger of stifling. And behold the preasse of people increased stil, some climed to the top of the house, some got upon the beames, some upon the Images, and some thrust their heads through the windowes, little regarding the dangers they were in, so they might see me.

Then the officers brought mee forth openly into the middle of the hall, that every man might behold me. And after that the Crier had made a noyse, and willed all such as would bring any evidence against me, should come forth, there stept out an old man with a glasse of water in his hand, dropping out softly, who desired that hee might have liberty to speake during the time of the continuance of the water. Which when it was granted, he began his oration in this sort.

CAP.

CHAP. XIII.

¶ How Apuleius was accused by an old man, and how hee answered for himselfe.

Most reverend and just Judges, the thing which I purpose to declare unto you is no small matter, but toucheth the estate and tranquility of this whole City, and the punishment thereof may be a right good example to others. Wherefore I pray you most venerable Fathers, to whom & to every of whom it doth appertain, to provide for the dignity and safety of the Commonweale, that you would in no wise suffer this wicked Homicide, embrued with the blood of so many murthered citizens, to escape unpunished. And thinke you not that I am moved hereunto by envy or hatred, but by reason of my office, in that I am captain of the night Watch, and because no man alive should accuse mee to bee remisse in the same, I will declare all the whole matter, orderly as it was done this last night.

This night past, when as at our accustomed houre I diligently searched every part of the city. Behold, I fortuned to espy this cruell young man drawing out his sword against three Citizens, and after a long combat foughten betweene them, he murthered one after another miserably: which when he had done, moved in his conscience at so great a crime hee ran away, & aided by reason of darknes, slipt into a house, and there lay hidden all night, but by the providence of the Gods, which suffereth no heynous offence to passe unpunished, hee was taken by us this morning before he escaped any further, and so brought hither to your honourable presence to receive his desert accordingly.

So have you here a guilty person, a culpable homicide, & an

accused

accused stranger, wherefore pronounce yee iudgement against this man beeing an alien, when as you would most seuerely and sharpely reuenge such an offence found in a knowne Citizen. In this sort the cruell accuser finished and ended his terrible tale. Then the Crier commanded me to speake, if I had any thing to say for my selfe, but I could in no wise vtter any word at all for weeping. And on the other side I esteemed not so much his rigorous accusation, as I did consider myne owne miserable conscience. Howbeit, beeing inspired by diuine audacity, at length I gan say, Verily I know that it is an hard thing for him that is accused to haue slaine theis persons, to perswade you that he is not innocent, although he should declare the whole truth, and confesse the matter how it was indeed, but if your honours will vouchsafe to giue me audience, I will shew you, that if I bee condemned to die, I haue not deserued it as myne owne desert, but that I was mooued by fortune and reasonable cause to doe that fact. For returning somewhat late from supper yester night (beeing well tipled with wine, which I will not deny) and approching nigh to my common lodging, which was in the house of one Milo a Citizen of this city, I fortuned to espy theis great theeues attempting to breake down his walls and gates, and to open the locks to enter in. And when they had remoued the doores out of the hookes, they consulted amongst themselues, how they would handle such as they found in the house. And one of them being of more courage, and of greater stature than the rest, spake vnto his fellowes and sayd, Tush you are but boyes, take mens hearts vnto you, and let vs enter into euery part of the house, and such as we finde a sleep let vs kill, & so by that meanes we shall escape without danger. Verily ye Iudges, I confesse that I drew out my sword against those theis Citizens, but I thought it was the office and duty of one that beareth good will to this weale publique, so to doe, especially since they put me in great fear, and assayed to rob and spoyl my friend Milo. But when those cruell and terrible men would in no case run away, nor feare my naked sword, but boldly resist against me,

I ran

I ran upo nthem and fought valiantly. One of them which was the Captaine inbaded me ſtrongly, and drew me by the haire with both his hands, and began to beat me with a great ſtone: but in the end I proved the hardier man, and threw him downe at my feet and killed him. I toke likewiſe the ſecond that claſped about my legs and bit me, and ſlew him alſo. And the third that came running violently againſt me, after that I had ſtrucken him under the ſtomacke fell downe dead. Thus when I had delivered my ſelfe, the houſe, myne Hoſte, and all his family from this preſent danger, I thought that I ſhould not onely eſcape unpuniſhed, but alſo have ſome great reward of the city for my paines.

Moreover, I that have alwayes béne cleare and unſpotted of crime, and that have eſtéemed myne innocency above all the treaſure of the world, can finde no reaſonable cauſe why upon myne accuſation I ſhould be condemned to die, ſince firſt I was mooved to ſet upon the théeves by juſt occaſion. Secondly, becauſe there is none that can affirme, that there hath been at any time either grudge or hatred betwéen us. Thirdly, we were men meere ſtrangers, and of no acquaintance. Laſt of all, no man can proove that I committed that fact for lucre or gaine.

When I had ended my words in this ſort, behold, I wéeped againe pitteouſly, and holding up my hands I prayed all the people by the mercy of the Commonweale, and for the love of my poore infants and children, to ſhew me ſome pitty and favour. And when their hearts were ſomewhat relented and mooved by my lamentable teares, I called all the gods to witneſſe that I was unguilty of the crime, and ſo to their divine providence I committed my preſent eſtate, but turning my ſelfe againe, I perceived that all the people laughed exceedingly, and eſpecially my good friend and hoſt Milo. Then thought I with my ſelfe, Alaſſe where is faith? Where is remorſe of conſcience? Behold, I am condemned to die as a murtherer, for the ſafegard of myne Hoſt Milo and his Fa-

mily. Yet is he not contented with that, but likewise laugheth me to scorne, when otherwise he should comfort and helpe mee.

CHAP. XIV.

¶ How Apuleius was accused by two women, and how the slaine bodies were found blowne bladders.

When this was done, out came a woman weeping in the middle of the Theatre arrayed in mourning vesture, and bearing a childe in her armes. And after her came an old woman in ragged robes, crying and howling likewise: and they brought with them the Olive boughs wherewith the three slain bodies were covered on the Bere, and cried out on this manner: O right Judges, we pray you by the justice and humanity which is in you, to have mercy upon these slaine persons, and succour our Widowhood and losse of our deare husbands, and especially this poore Infant, who is now an Orphan, and depriued of all good fortune: and execute your justice by order and law, upon the blood of this Thefe, who is the occasion of all our sorrowes. When they had spoken these words, one of the most antient Judges did rise and say, Touching this murther, which deserveth great punishment, this malefactor himselfe cannot deny, but our duty is to enquire and try out, whether he had no Coadjutors to helpe him. For it is not likely that one man alone could kill three such great and valiant persons, wherefore the truth must be tried out by the racke, and so wee shall learne what other

other companions he hath, and root out the nest of these mischievous murtherers. And there was no long delay, for according unto the custome of Grecia, the fire, the wheele, and many other torments were brought in. Then my sorrow encreased or rather doubled, in that I could not end my life with whole and unperished members. And by and by the old woman, who troubled all the Court with her howling, desired the Judges, that before I should be tormented on the racke, I might uncover the bodies which I had slaine, that every man might see their comely shape and youthfull beauty, and that I might receive condigne and worthy punishment, according to the quality of my offence: and therewithall shee made a signe of joy. Then the Judge commanded me forthwith to discover the bodies of the slain, lying upon the bére, with myne owne hands: but when I refused a good space, by reason I would not make my fact apparant to the eies of all men, the Sergeants charged me by commandement of the Judges, & thrust me forward to do the same. I then being forced by necessity, though it were against my will, uncovered their bodies: but O good Lord what a strange sight did I sée, what a monster & W sudden change of all my sorrows? I séemed as though I were one of the house of Proserpina and of the family of death, insomuch that I could not sufficiently expresse the forme of this new sight, so far was I amased & astonied therat: for why, the bodies of the thrée slain men were no bodies, but thrée blown bladders mangled in divers places, & they séemed to be wounded in those parts where I remembred I wounded ỹ théves the night before. Wherat the people laughed excéedingly: some reioyced marvellously at the remembrance thereof, some held their stomacks that ached with joy, but every man delighted at this pasling sport, so passed out of the theatre. But I from the time that I uncovered the bodies stood still as cold as ice, no otherwise than as the other Statues & images there, neither came I into my right senses, until such time as Milo my Host came and toke mee by the hand, and with civil violence lead

me away weeping and sobbing, whether I would or no. And because that I might be seene, he brought mee through many blinde wayes and lanes to his house, where he went about to comfort me, seeing sad and yet fearefull, with gentle entreaty of talke. But he could in no wise mitigate my impatiency of the injury which I conceived within my minde. And behold, by and by the Magistrates and Judges with their ensignes entred into the house, and endeavoured to pacifie mee in this sort, saying, O Lucius, we are advertised of your dignity, and know the genealogie of your antient linage, for the nobility of your kinne doe possesse the greatest part of all this Province: & thinke not that you have suffered the thing wherfore you weepe, to any your reproach and ignominy, but put away all care and sorrow out of your minde. For this day, which we celebrate once a yeare in honour of the god Risus, is alwaies renowned with some solemne novel, and the god doth continually accompany with the inventor therof, and will not suffer that he should be sorrowfull, but pleasantly beare a joyfull face. And verily all the City for the grace that is in you, [illegible]nd to reward you with great honours, and to make you a [illegible]con. And further, that your statue or image may be set up for a perpetuall remembrance.

b. To whom I answered, As for such benefits as I have re[illegible]ceived of the famous City of Thessaly, I yéld and render most entire thanks, but as touching the setting up of any statues or Images, I would wish that they should bee reserved for myne Auntients, and such as are more worthy than I.

And when I had spoken these words somewhat gravely, and shewed my selfe more merry than I was before, the Judges and magistrates departed, and I reverendly take my leave of them, and bid them farewell. And behold, by and by there came one running unto me in haste and sayd, Sir, your cousin Byrrhena desireth you to take the paines according to your promise yester night, to come to supper, for it is ready. But I greatly fearing to goe any more to her house in the

night,

night, said unto the messenger, My friend I pray you tell to my cousine your mistresse, that I would willingly be at her commandement, but for breaking my troth and credit. For myne host Milo enforced me to assure him, and compelled me by the feast of this present day, that I should not depart from his company, wherefore I pray you to excuse me, and to defer my promise to another time.

And while I was speaking these words, Milo tooke me by the hand, and lead me towards the next Bains: but by the way I went couching under him, to hide my selfe from the sight of men, because I had ministred such an occasion of laughter. And when I had washed and wiped my selfe, and returned home againe, I never remembred any such thing, so greatly was I abashed at the nodding and pointing of every person.

When I went to supper with Milo, where God wot we fared but meanly. Wherefore feigning that my head did ake by reason of my sobbing and weeping all the day, I desired licence to depart to my Chamber, and so I went to bed.

CHAP.

CHAP. XV.

¶ How Fotis told to Apuleius, what witchcraft her mistresse did use.

When I was a bed I began to call to minde all the sorrowes and griefes that I was in the day before, untill such time as my lobe Fotis, having brought her mistresse to slepe, came into the chamber, not as shee was wont to do, for she seemed nothing pleasant neither in countenance nor talke, but with sowre face and frowning looke, gan speake in this sort, Verily I confesse that I have bẽ the occasion of all thy trouble this day, and therewith shee pulled out a whippe from under her apron, and delivered it unto mée saying, Revenge thy selfe of me mischievous harlot, or rather slay me.

And thinke you not that I did willingly procure this anguish and sorrow unto you, I call the gods to witnesse. For I had rather myne owne body to perish, than that you should receive or sustaine any harme by my meanes, but that which I did was by the commandement of another, and wrought as I thought for some other, but behold the unlucky chance fortuned on you by my evill occasion.

Then I, very curious and desirous to know the matter, answered, In faith (quoth I) this most pestilent and evill favoured whip which thou hast brought to scourge thée withal, shal first be broken in a thousand pieces, than it should touch or hurt thy delicate and dainty skin. But I pray you tell me, how

have

haue you béen the cause and meane of my trouble and sorow? For I dare sweare by the loue that I beare vnto you, and I will not be perswaded though you your selfe should endeuor the same, that euer you went to trouble or harm me: perhaps sometimes you imagined an euil thought in your mind, which afterwards you reuoked, but that is not to bee déemed as a crime.

When I had spoken these words, I perceiued by Fotis eys being wet with teares, and well nigh closed vp, that shee had a desire vnto pleasure, and specially because shee embraced and kissed me swétly. And when she was somewhat restored vnto ioy, she desired mee that shee might first shut the chamber doore, least by the vnsemperance of her tongue, in uttering any vnfitting words, there might grow further inconuenience. Wherewithall she barred and propped the doore, and came to me againe, and embracing me louingly about the necke with both her armes, spake with a soft voice and said, I doe greatly feare to discouer the priuities of this house, and to vtter the secret mysteries of my dame. But I haue such a confidence in you and in your wisedome, by reason that you are come of so noble a line, and endowed with so profound sapience, & further instructed in so many holy and diuine things, that you will faithfully kéepe silence, and that whatsoeuer I shall reueale or declare vnto you, you would close them within the bottome of your heart, and neuer discouer the same: for I ensure you, the loue that I beare vnto you, enforceth mee to vtter it. Now shal you know all the estate of our house, now shal you know the hidden secrets of my mistres, vnto whome the powers of hel do obey, and by whom the celestial planets are troubled, the gods made weake, & the elements subdued, neither is the violence of her art in more strength & force, than when she espieth some comly yong man that pleaseth her fancie, as oftentimes it happeth, for now she loueth one Boetian a fair & beautiful person, on whom shee employes al her sorcery & enchantment, & I heard her say with mine own eares yesternight, that if the Sun had not then presently gon downe, & the

nights

night come to minister conuenient time to worke her magicall enticements, shee would haue brought perpetuall darknes ouer all the world her selfe. And you shall know, That when she saw yester night, this Beotian sitting at the Barbers a polling, when she came from the Baines shee secretly commanded me to gather some of the haire of his head which lay dispersed upon the ground, and to bring it home. Which when I had thought to haue done the Barber espied me, and by reason it was bruted throughout all the City that we were Witches and Enchantresses, he cried out and said, Will you neuer leaue off stealing of young mens haires? In faith I assure you, unlesse you cease your wicked Sorceries, I will complaine to the Iustices. Wherewithall he came angerly towards me, and tooke away the haire which I had gathered, out of my apron: which grieued me very much, for I knew my Mistresses manners, that she would not be contented but beat me cruelly.

Wherefore I intended to runne away, but the remembrance of you put alwayes that thought out of my minde, and so I came homeward very sorrowfull: but because I would not seeme to come to my mistresse sight with empty hands, I saw a man shearing of blowne goat skinnes, and the haire which he had shorne off was yellow, and much resembled the haire of the Beotian, and I tooke a good deale therof, and colouring the matter, brought it to my mistresse. And so when night came, before your returne from supper, she to bring her purpose to passe, went up to a high Gallery of her house, opening to the East part of the world, and preparing her selfe according to her accustomed practise, shee gathered together all substance for fumigations, she brought forth plates of mettal carued with strange characters, she prepared the bones of such as were drowned by tempest in the seas, she made ready the members of dead men, as the nosethrils and fingers, shee set out the lumps of flesh of such as were hanged, the blood which she had reserued of such as were slaine, and the jaw bones and

teeth

teeth of wilde beasts, then she laid certaine charmes ouer the haire, and dipped it in diuers waters, as in Wel water, Cows milke, mountaine honey, and other liquor. Which when she had done, she tied and lapped it vp together, and with many perfumes and smells threw it into an hot fire to burn. Then by the great force of this Sorcerie, and the violence of so many confections, those bodies whose haire was burning in the fire, receiued humane shape, and felt, heard, and walked: And smelling the sent of their owne haire, came and rapped at our doores in stead of Boetius. Then you being well tipled, and deceiued by the obscurity of the night, drew out your sword couragiously like furious Ajax, and killd not as he did, whole heard of beasts, but three blowne skinnes, to the intent that I after the slaughter of so many enemies, without effusion of blood might embrace and kisse not an homicide, but an Vtricide.

Thus when I was pleasantly mocked and taunted by Fotis, I sayd vnto her, Verily now may I for this atchieued enterprize be numbered as Hercules, who by his valiant prowesse performed the twelue notable Labors, as Gerion with three bodies, and as Cerberus with three heads. for I have slaine three blown Goats skinnes. But to the end I may pardon thee of that which thou hast committed, performe the thing which I shall most earnestly desire of thee. that is, bring me that I may see and behold when thy mistresse goeth about any Sorcery or enchantment, and when she prayeth vnto the gods: For I am very desirous to learne that art, and as it seemeth vnto mee, thou thy selfe hath some experience in the same. For this I know and plainely feele, That whereas I have alwayes yked and loathed the embracings and loue of Matrones, I am so stricken and subdued with thy shining eyes, ruddy cheekes, glittering haire, sweet coles, and lilly white paps, that I neither have minde to goe home, nor to depart hence, but seemes the pleasure which I shall haue with thee this night, aboue all the ioyes of

the woꝛld. Then (quoth shee) O my Lucius, how willing would I be to fulfil your desire, but by reason shee is so hated, she getteth her selfe into solitary places, and out of the presence of every person, when she mindeth to woꝛk her enchantments. Howbeit I regard moꝛe to gratifie your request, than I doe esteeme the danger of my life: and when I see opportunitie and time I will assuredly bring you woꝛd, so that you shall see all her enchantments, but alwayes upon this condition, that you secretly keepe close such things as are done.

Thus as we reasoned together the courage of Venus assailed, as well our desires as our members, and so shee unrayed her selfe and came to bed, and we passed the night in passime and dalliance, till as by drowsie and unlucky sleep I was constrained to lie still.

CHAP. XVI.

¶ How Fotis brought Apuleius to see her Mistresse enchant.

On a day Fotis came running to me in great feare, and said that her mistresse, to woꝛke her soꝛteries on such as shee loved, intended the night following to transfoꝛme her selfe into a bird, and to fly whither she pleased. Wheresoꝛe she willed me privily to prepare my self to see the same. And when midnight came she led me softly into a high chamber, & bid me look through the chink of a doꝛe: where first I saw how shee put of all her garments, and took out of a certain coffer sundry kindes of Woꝛes, of the which she opened one, & tempered the ointment therein

therein with her fingers, and then rubbed her body there-with from the sole of the foot to the crowne of the head, and when she had spoken privily with her selfe, having the candle in her hand, she shaked the parts of her body, and behold, I perceived a plume of feathers dis burgen out, her nose waxed crooked and hard, her nailes turned into clawes, and so she became an Owle. Then she cried and screeched like a Bird of that kinde, and willing to proove her force, moved her selfe from ẏ ground by little & little, til at last she flew quite away.

Thus by her sorcery shee transformed her body into what shape she would. Which when I saw I was greatly astonished; and although I was inchanted by no kind of charms, yet I thought that I seemed not to have the likenesse of Lucius, for so was I banished from my senses, amazed in madnesse, and so I dreamed waking, that I felt myne eyes, whether I were asleepe or no. But when I was come againe to my selfe, I take Fotis by the hand, and moved it to my face and said, I pray thée while occasion doth serve, that I may have the fruition of the fruits of my desire, and grant me some of this oyntment. O Fotis I pray thée by thy sweet paps, to make that in the great flames of my love I may bee turned into a bird, so will I ever hereafter be bound unto you, & obedient to your commandement. Then said Fotis, Wil you go about to deceive me now, & inforce me to worke my own sorow. Are you in ẏ mind that you will not tarry in Thessaly? if you be a bird, where shal I séek you, & when shal I sée you? Then answered I, God forbid that I should commit such a crime, for though I could fly in ẏ aire as an Eagle, or though I were the messenger of Iupiter, yet would I have recourse to nest with thée: & I swear by ẏ knot of thy amiable hair, ẏ since the time I first loved thée, I never lanced any other person: moreover, this commeth to my minde, that if by vertue of the oyntment I shall become an Owle, I will take héed that I come nigh no mans house: for I am not to learn, how these matrons would handle their lovers, if they knew that they were transformed into

into Owles: Moreover, when they are taken in any place they are nayled upon posts, and so they are worthily rewarded, because it is thought that they bring evill fortune to the house. But I pray you (which I had almost forgotten) tell me by what meanes when I am an Owle, I shall returne to my pristine shape, and become Lucius againe. Feare not (quoth she) for my mistres hath taught me the way to bring that to passe, neither thinke you that she did it for any good will and favour, but to the end I might helpe her, and minister some remedy when she returneth home.

Consider I pray you with your selfe, with what fridolous trifles so marvellous a thing is wrought: For by Hercules I sweare I give her nothing else save a little Dill and Lawrell leaves in Well water, the which she drinketh, and washeth her selfe withall Which when she had spoken shee went into the chamber and toke a box out of the coffer, which I first kissed and embraced, and prayed that I might good successe in my purpose. And then I put off all my garments, and greedily thrust my hand into the box, and took out a good deale of oyntment and rubbed my selfe withall.

CHAP.

CHAP. XVII.

How Apuleius thinking to be turned into a Bird, was turned into an Asse, and how hee was led away by Theeves.

AFter that I had well rubbed every part and member of my body, I hovered with myne armes, and moved my selfe, loking still when I should be changed into a Bird as Pamphiles was, and behold neither feathers nor appearance of feathers did burgen out, but verily my haire did turne in rugednesse, and my tender skin waxed tough and hard, my fingers and toes loosing the number of five, changed into hooves, and out of myne arse grew a great taile, now my face became monstrous, my nosthyris wide, my lips hanging downe, and myne eares rugged with haire: neither could I see any comfort of my transformation, for my members encreased likewise, and so without all helpe (viewing every part of my poore body) I perceived that I was no bird, but a plaine Asse.

Then I thought to blame Fotis, but being depryved as well of language as humane shape, I loked upon her with my hanging lips and watery eyes. Who as soone as shee espied me in such sort, cried out. Alas poore wretch that I am, I am utterly cast away. The feare I was in, and my haste hath beguiled me, but especially the mistaking of the boxe hath deceived me. But it forceth not much, in regard a sooner medicine may be gotten for this than for any other thing. For

if thou couldst get a Rose and eat it, thou shouldst be deliuered from the shape of an Asse, and become my Lucius againe. And would to God I had gathered some garlands this euening past, according to my custome, then thou shouldst not continue an Asse one nights space, but in the morning I will seek some remedy. Thus Fotis lamented in pittifull sort, but I that was now a perfect asse, and for Lucius a brute beast, did yet retaine the sence and vnderstanding of a man. And did deuise a good space with my selfe, whether it were best for me to teare this mischieuous and wicked harlot with my mouth, or to kicke and kill her with my heels. But a better thought reuoced me from so rash a purpose: for I feared lest by the death of Fotis I should be depriued of all remedy and help. Then shaking myne head, and dissembling myne ire, & taking my aduersity in good part, I went into the stable to my own horse, where I found another Asse of Thessaly, sometime my hoast, and I did verily think that mine owne horse (if there were any naturall conscience or knowledge in brute beasts) would take pitty vpon me, & prefer me lodging for that night: but it chanced far otherwise. For see, my horse & the asse as it were consented together to worke my harm, & fearing lest I should eat vp their prouender, would in no wise suffer me to come nigh the manger, but kicked me with their heeles from their meat, which I my selfe gaue them the night before. Then I being thus handled by them, and driuen away, got me into a corner of the stable, where while I remembred their vncurtesie, and how on the morrow I should returne to Lucius by the help of a Rose, when as I thought to reuenge my self of myne owne horse, I fortuned to espy in ỹ middle of a pillar sustaining the rafters of the stable, the image of the goddesse Hippone, which was garnished & decked round about with faire & fresh roses: then in hope of present remedy, I leaped vp with my fore feet as high as I could, stretching out my neck, and with my lips coueting to snatch some roses. But in an euill houre I did go about that enterprise, for behold the boy to whom I gaue charge

charge of my horse came presently in, & finding mee climbing upon the pillar, came fretting towards me and sayd, how long shall woe suffer this wilie Asse, that doth not onely eat up his fellowes meat, but also would spoyle the images of the gods? Why doe not I kill this lame theefe and weake wretch? And therewithall looking about for some cudgel, hee espied where lay a fagot of wood, and chusing out a crabbed truncheon of the biggest hee could finde, did never cease beating of me poore wretch, untill such time as by great noyse and rumbling hee heard the doores of the house burst open, and the neighbours crying in most lamentable sort, which inforced him being stricken in feare, to fly his way. And by and by a troop of theeves entred in, and kept every part and corner of the house with weapons. And as men reforted to aid and help them which were within the doores, the theeves resisted and kept them back, for every man was armed with a sword and target in his hand, the glimples whereof did yeeld out such light as if it had bin day. Then they brake open a great chest with double locks and bolts, wherin was layd all the treasure of Milo, and ransackt the same: which when they had done they packed it up & gave every one a portion to carry: but when they had more than they could beare away, yet were they loth to leave any behind, but came into the stable, and took us two poore asses and my horse, and laded us with greater trusses than wee were able to beare. And when we were out of the house they followed us with great staves, & willed one of their fellows to tarry behind, & bring them tydings what was done concerning the robbery: & so they beat us forward over great hil out of the way. But I, what with my heavy burden & journy, did nothing differ from a dead asse: wherfore I determined with my self to seek some civil remedy, & by invocat of the name of the prince of ỹ country to be delivered from many miseries: & on a time I passed through a great fair came among a multitude of Greeks, & I thought to call upon renowned name of the Emperor, & to say, O Cesar, and cried

out

out aloud, O, but Cesar I could in no wise pronounce. The Theeves little regarding my crying, did lay mee on and beate my wretched skinne in such sort, that after it was neither apt nor meet to make Sives or Sarces. Howbeit at last Iupiter administred unto me an unhoped remedy. For when we had passed through many townes and villages, I fortuned to espy a pleasant garden, wherein beside many other flowers of delectable hiew, were new and fresh roses: and being very joyful, and desirous to catch some as I passed by, I drew neerer and neerer: and while my lips watered upon them, I thought of a better advice more profitable for me, lest if from an Asse I should become a man, I might fall into the hands of the theeves, and either by suspition that I were some witch, or for feare that I should utter their theft, I should be slaine, wherefore I abstained for that time from eating of Roses, and enduring my present adversity, I eat hay as other Asses did.

THE

THE FOVRTH BOOK of LUCIUS APULEIUS, of the *Golden Asse.*

CHAP. XVIII.

¶ How Apuleius thinking to eat Roses, was cruelly beaten by a Gardener, and chased by dogs.

When noone was come, that the broyling heate of the sunne had most power, we turned into a village to certaine of the théeves acquaintance and friends, for verily their méeting and embracing together did give me, poore asse, cause to déeme the same, and they tooke the trusse from my backe, and gave them part of the Treasure which was in it, e they séemed to wisper and tell them ẏ it was it o llen goods, and after that we were unladen of our burthens, they let us

 loose

lose into a medow to pasture, but myne own horses Miloes Asse would not suffer me to feed there with them, but I must seeke my dinner in some other place.

Wherefore I leaped into a garden which was behinde the stable, and being well nigh perished with hunger, although I could finde nothing there but raw and grene sallets, yet I filled my hungry guts therwithall abundantly, and praying unto all the gods, I looked about in every place if I could espy any red roses in the gardens by, and my solitary being alone did put me in good hope, that if I could find any remedy, I should presently of an Asse be changed into Lucius out of every mans sight. And while I considered these things; I looked about, and behold I saw a farre off a shadowed valley adioyning nigh unto a wood, where amongst divers other hearbes and pleasant verdures, me thought I saw divers flourishing Roses of bright damaske colour: and said within my beastiall mind, verily that place is the place of Venus and the Graces, where secretly glistereth the royall hew, of so lively and delectable a floure. Then I desiring the help of the guid of my good fortune, ranne lustily towards the wood, insomuch that I felt my self that I was no more an Asse, but a swift coursing horse: but my agility and quickenes could not prevent the cruelty of my fortune; for when I came to the place I perceived that they were no roses neither tender nor pleasant, neither moystned with the heavenly drops of dew, nor celestiall liquor, which grew out of the thicket and thornes there. Neither did I perceive that there was any valley at all, but onely the bank of the river, environed with great thick trees, which had long branches like unto laurell and bearing a flour without any manner of sent, & the common people call them by the name of Lawrel roses, which be very poyson to all manner of beasts. Then was I so intangled with unhappy fortune that I little esteemed mine own danger, and went willingly to eat of those roses, though I knew them to be present poyson: and as I drew nere I saw a yong man that seemed to be the gardener

doner, come upon mee, and when he perceiued that I had deuoured all his herbs in the garden, he came sweating with a great staffe in his hand, and laid upon me in such sort, that I was well nigh dead, but I speedily deuised some remedy my self, for I lift up my legs and kicked me with my hinder heels, that I left him lying at the hill foot wel nigh slain, and so I ran away. Incontinently came out his wife, who seeing her husband halfe dead, cried and howled in pittifull sort, and went toward her husband, to the intent that by her lowd cries shee might purchase to me present destruction. Then all the persons of the town, moued by her noise came forth, and cried for dogs to tear me down. Out came a great company of Bandogs and mastifes, more fit to pul down beares and lions than me, whom when I beheld I thought verily I should presently die: but I turned my self about, and ranne as fast as ever I might to the stable from whence I came. Then the men of the towne called in their dogs, and tok me and bound mee to the staple of a post, and scourged mee with a great knotted whip till I was well nigh dead, and they would undoubtedly haue slaine me, had it not come to passe, that what with the paine of their beating, and the greene herbes that lay in my guts, I caught such a laske that I all besprinkled their faces with my liquid dung, and enforced them to leaue off.

CHAP. XIX.

¶ How Apuleius was prevented of his purpose, and how the Theeves came to their den.

NOt long after, the théeves laded us againe, but especially me, and brought us forth of the stable, and when wee had gone a good part of our journey, what with the long way, my great burthen, the beating of staves, and my worne hoves, I was so weary that I could scantly go. Then I saw a little before mee a river running with faire water, and I said to my selfe, Behold, now I have found a good occasion: for I will fall downe when I come yonder, and surely I will not rise againe, neither with scourging nor beating, for I had rather be slaine there presently, than goe any further.

And the cause why I determined so to doe was this, I thought that the théeves when they did sée me so feeble and weake that I could not travell, to the intent they would not stay in their journey, they would take the burthen from my backe and put it upon my fellowes, and so for my further punishment to leave me as a prey to the wolves and ravening beasts. But evill fortune prevented so good a consideration; for the other Asse being of the same purpose that I was of, by feigned and coloured wearinesse fell downe first, with all his burthen upon the ground as though hee were dead, and hee would not rise neither with beating nor pricking, nor stand upon his fét, though they pulled him by the tayl, by his legs,

and

and by his eares: which when the théeves beheld, as without all hope they said one unto another, What should we stand here so long about a dead, or rather a stony asse? let us bee gone: and so they toke his burthen, and divided some to mee, and some to my horse. And then they drew out their swords and cut off his legs, and threw his body from the point of an hill downe into a great valley. Then I considering with my selfe of the evill fortune of my poore companion, and purposed now to forget all subtilty and deceit, and to play the good Asse to get my masters favour, for I perceived by their talke that we were come home well nigh at our iournies end. And after that wee had passed over a little hill, wee came to our appointed place, where when we were unladen of our burthens, and all things carried in, I tumbled and wallowed in the dust, to refresh my selfe in stead of water. The thing and the time compelleth me to make description of the places, and especially of the den where the théeves did inhabit, I will prove my wit what I can doe and then consider you whether I was an asse in iudgement and sence, or no. For first there was an exceeding great hill compassed about with big trees very high, with many turning bottoms full of sharpe stones, whereby it was inaccessible. There was many winding and hollow valies, environed with thickets and thornes, and naturally fortressed round about. From the top of the hill ranne a running water as cleare as silver, and watered all the valleyes below, that it seemed like unto a sea inclosed, or a standing flood. Before the denne where was no hill stood an high tower, and at the foot thereof were sheepe-coats fenced and walled with clay. Before the gate of the house were pathes made in stead of wals in such sort that you would easily iudge it to bee a very den for théeves, and there was nothing els save a little coat covered with thatch, wherein the Théeves did nightly accustome to watch by order, as I after perceived. And when they were all crept into the house, and we fast tied with halters at the doore, they began to chide with an old wo-

man

man there, crooked with age, who had the goverument and rule of all ẏ house, and said How is it old witch, old trot, and strumpet, that thou sittest idley all day at home, and having no regard to our perilious labors, hast provided nothing for our suppers, but sittest eating and swilling thy selfe from morning till night. Then the old woman trembled, and scantly able to speak gan say, Behold my puissant and faithfull masters, you shall have meat and pottage enough by and by: here is fiest store of bread, wine plenty, filled in cleane rinsed pots, likewise here is hot water prepared to bathe you.

Which when she had said, they put off all their garments and refreshed themselves by the fire. And after they were washed and nointed with oyle, they sate downe at the table garnished with all kind of dainty meats. They were no sooner sate downe, but in came another company of yong men more in number than was before, who seemed likewise to bee Theeves, for they brought in their preyes of gold and silver, Plate, Jewels, and rich robes, and when they had likewise washed, they sate amongst the rest, and served one another by order. Then they drank and eat exceedingly, crying, laughing and making such noyse, that I thought I was amongst the tyrannous and wilde Lapithes, Thebans, and Centaures. At length one of them more valiant than the rest, spake in this sort, We verily have manfully conquered the house of Milo of Hippata, and beside all the riches and treasure which by force we have brought away, we are all come home safe, and are increased the more by this horse and this Asse. But you that have roved about in the country of Beotia, have lost your valiant captaine Lamathus, whose life I more regarded than all the treasure which you have brought: & therfore the memory of him shall bee renowned for ever amongst the most noble kings & valiant captains: but you accustome when you goe abroad, like men with ganders hearts to creepe through every corner and hole for every trifle. Then one of them that came last answered, Why are you only ignorant, ẏ the greater the

number

number is, the sooner they may rob and spoile the house: And although the family be dispersed in divers lodgings, yet every man had rather to defend his own life, than to save the riches of his master: but when there be but a few theeves, then will they rather not only regard themselves, but also their substance, how little or great soever it be. And to the intent you may believe me I will shew you an example: wee were come nothing nigh to Thebes, where is the fountain of our art and science, but we learned where a rich Chuffe called Chriseros did dwell, who for fear of offices in the publique weal dissembled his estate, and lived sole and solitary in a small coat, howbeit replenished with abeundance of treasure, and went daily in ragged & torn apparel. Wherefore wee devised with our selves to go to his house and spoyl him of all his riches. And when night came we drew towards the doore, which was so strongly closed, that we could neither move it, nor lift it out of the hooks, & we thought it not best to break it open, lest by the noyse we should raise up to our harm the neighbors by. Then our strong and valiant captain Lamachus trusting in his own strength & force, thrust in his hand through a hole of the doore, & thought to pull back the bolt: but the covetous caitif Chriseros being awake, & making no noise came softly to the doore and caught his hand, & with a great naile nailed it fast to the post: which when he had done, he ran up unto a high chamber & called every one of his neighbors by name, desiring them to succor him with all possible speed, for his house was on fire. Then every one for fear of their owne danger came running out to aid him, wherewith we fearing our present peril, knew not what was best to be don, whether wee should leave our companion there, or yeeld our selves to die with him: but we by his consent devised a better way, for we cut off his arm by the elbow and so let it hang there: then wee bound his shound with clouts, lest we should be traced by the drops of blood: which don we took Lamachus & led him away, for fear we would be taken: but being so nigh pursued that wee were in present danger,

and

and that Lamachus could not keepe our company by reason of faintnesse; and on the other side perceiving that it was not for his profit to linger behinde, he spake unto us as a man of singular courage and vertue, desiring us by much entreaty and prayer and by the puissance of the god Mars, and the faith of our confederacy, to deliver his body from torment and miserable captivity: and further he said, How is it possible that so courageous a Captaine can live without his hand, wherewith he could sometime rob and slay so many people? I would thinke my selfe sufficiently happy if I might be slaine by one of you. But when he saw that we all refused to commit any such fact, he drew out his sword with his other hand, and after that he had often kissed it, he thrust it cleane through his body. Then we honoured the corps of so puissant a man, and wrapped it in linnen cloathes, and threw him into the sea. So lieth our master Lamachus, buried and hid in the grave of water, and ended his life as I have declared. But Alcinus, though he were a man of great enterprise, yet could he not beware by Lamachus, nor void himselfe from evill fortune: for on a day when he had entred into an old womans house to rob her, he went up into a high chamber, where hee should first have strangled her: but he had more regard to throw down the bags of mony and gold out at a window, to us that stood under; and when he was so greedy that he would leave nothing behinde, he went unto the old womans bed where she lay asleep, and would have taken off the coverlet to have thrown downe likewise, but shee awaked, and kneeling on her knees, desired him in this manner: O sir I pray you cast not away such torne and ragged clouts into my neighbours houses, for they are rich enough, and need no such things. Then Alcinus thinking her words to be true, was brought in beleefe, that such things as he had throwne out already, and such things as hee should throw out after, was not fallen downe to his fellowes, but into other mens houses. wherefore hee went to the window to see, and as hee thought to behold the places round about,

boat, thrusting his body out at the window, the old woman marked him wel, and came behind him softly, and though shee had but small strength, yet with a sudden force she toke him by the heeles and thrust him out headlong, and so he fell upon a marbellous great stone and burst his ribs wherby he vomited and spewed flakes of blud and presently died. Then wee threw him into the river likewise, as we had done Lamachus before.

When we had thus lost two of our companions, wee liked not Thebes, but marched towards the next city called Plateas, where we found a man of great fame named Demochares, that purposed to set forth a great game, where should be a triall of all kind of weapons: hee was come of a good house, marbellous rich, liberall, and wel deserved that which he had, and had prepared many shewes and pleasures for the Common people, insomuch that there is no man can either by wit or eloquence shew in words his worthy preparations: for first he had provided all sorts of armes, hee greatly delighted in hunting and chasing, he ordained great towers and Tables to move hither and thither, hee made many places to chase and encounter in: he had ready a great number of men and wilde beasts, and many condemned persons were brought from the Judgement place, to try and fight with those beasts. But amongst so great preparations of noble price, he bestowed the most part of his patrimony in buying of Beares, which he nourished to his great cost, and esteemed more than all the other beasts, which either by chasing hee caught himselfe, or which he dearely bought, or which were given him from divers of his friends.

Notwithstanding for all his sumptuous cost, hee could not be free from the malicious eyes of envy, for some of them were well nigh dead with too long lying up, some meagre with the broyling heate of the sun, some languished with hying, but all having sundry diseases, were so afflicted that they died one after another, and there was well nigh none left, in such sort that

you might see them lying in the streets pittiously dead. And the common people having no other meat to feed on, little regarding any curiosity, would come forth and fill their bellies with the flesh of the beares. Then by and by Babulus and I devised a pretty sport, wee drew one of the greatest of the Beares to our lodging, as though wee would prepare to eat thereof, where wee flayed of his skinne, and kept his ungles whole, but we medled not with the head, but cut it off by the necke, and so let it hang to the skinne. Then we raised off the flesh from the necke, and cast dust thereon, and set it in the sun to dry.

CHAP. XX.

¶ How Trasileon was disguised in a Beares skin, and how he was handled.

When the skinne was a drying we made merry with the flesh, and then we devised with our selves, that one of us being more valiant than the rest both in body and courage (so that he would consent thereto) should put on the skin, and feigning that hee were a Beare, should be led to Demochares house in the night, by which means we thought to be received and let in. Many were desirous to play the Beare, but especially one Thrasileon of a courageous minde would take this enterprise in hand. Then wee put him into the Beares skin, which fitted him finely in every point. wee buckled it fast under his belly, and covered the seam with the haire, that it might not be seen. After this we made little holes

through

through the bears head, & through his nosthrils & eyes. for Thrasileon to sée out & take wind at, in such sort that he seemed a very lively and natural beast: when this was don we went into a cave which we hired for the purpose, & he crept in after like a bear with a good courage. Thus we began our subtilty, and then wee imagined thus, wee feigned letters as though they came from one Nicanor which dwelt in the Country of Thracia, which was of great acquaintance with this Democharis, wherein we wrote, that hee had sent him beeing his friend, the first fruits of his coursing & hunting. When night was come, which was a méet time for our purpose, we brought Thrasileon & our forged letters and presented them to Democharis. When Democharis beheld this mighty Beare, & saw the liberality of Nicanor his friend, hee commanded his servants to deliver unto us x. crowns, having great store in his coffers. Then (as the novelty of a thing doth accustom to stir mens minds to behold the same) many persons came on every side to sée this bear: but Thrasileon, lest they should by curious viewing and prying perceive the truth, ran upon them to put them in feare that they durst not come nigh. The people said verily Democharis is right happy, in ỹ after ỹ death of so many beasts, hee hath gotten maugre fortunes head, so goodly a bear. Then Democharis commanded him w all care to be put into the park among the other beasts: but immediately I spake unto him & said. Sir I pray you take héed how you put a beast tired with the heat of the sun & with long travell, among others which as I hear say have divers maladies and diseases, let him rather ly in some open place of your house nie some water, where he may take air & ease himself, for doe not you know that such kind of beasts do greatly delight to couch under the shadow of trées & hillocks nér pleasant wels & waters. Wherby Democharis admonished, & remembring how many he had before ỹ perished, was contented we should put the bear where we would. Moreover we said unto him, that we our selves were determined to lie all night nér the Bear,

to loke unto him, and to give him meat and drinke at his owne houre.

Then he answered, Verily maisters you need not put your selves to such paines, for I have men that serve for nothing but for that purpose. So wee tooke leave of him and departed: and when we were come without the gates of the towne, we perceived before us a great sepulchre standing out of the highway in a priuy and secret place, and thither we went and opened the mouth thereof, whereas we found the flocs covered with the corruption of man, and the ashes and dust of his long buried body, wherin we got our selves to bring our purpose to passe, and having respect to the dark time of night, according to our custome, when we thought that every one was asleepe, we went with our weapons and besieged the house of Demochares round about. Then Thrasileon was ready at hand, and leaped out of the caverne, and went to kill all such as he found asleepe: but when he came to the porter he opened the gates and let us all in, and then he shewed us a large Counter, wherein we saw put the night before a great abundance of treasure: which when by violence we had broke open, I bid every one of my fellowes take as much gold and silver as they could carry away, and beare it to the Sepulchre, and still as they carried I stood at the gate, watching diligently when they would returne. The Beare running about the house, to make such of the family afeard as fortuned to wake and come out. For who is he that is so puissant and courageous, that at the ougly sight of so great a monster will not quaple and keepe his chamber especially in the night? But when wee had brought this matter to so good a point, there chanced a pittifull case, for as I looked for my companions that should come from the sepulchre, behold there was a Boy of the house that fortuned to loke out of a windowe, and espied the Beare running about, and he went and told all ỹ servants of the house. Whereupon incontinently they came forth with Torches, Lanthornes, and other lights, that they might see all

the.

the yard ouer: they came with clubs, speares, naked swords, Greyhounds, and Mastifes to slay the poore beast. When I during this broyle thought to run away, but because I would see Thrasileon fight with the Dogs, I lay behinde the gate to behold him. And although I might perceive that he was well nigh dead, yet remembred he his owne faithfulnes and ours, and valiantly resisted the gaping and ravenous mouths of the hell hounds, so take hee in gree the pagiant which willingly he take in hand himselfe, and with much adoe tumbled at length out of the house: but when hee was at liberty abroad yet could he not save himselfe, for all the dogs of the Street joyned themselves to the greyhounds and mastifes of the house, and came upon him.

Alas what a pitifull sight it was to see our poore Thrasileon thus environed and compassed with so many dogs that tare and rent him miserably. When I impatient of so great a misery, ranne in amongst the preasse of the people, and ayding him with my words as much as I might, exhorted them all in this manner: O great and extreame mischance, what a precious and excellent beast have we lost. But my words did nothing prevaile, for there came out a tall man with a spear in his hand, that thrust him cleane through, and afterwards many that stood by drew out their swords, and so they killed him. But verily our good Captaine Thrasileon, the honour of our company, received his death so patiently, that he would not bewray the league betweene us, either by crying, howling or any other meanes, but being tome with dogs and wounded with weapons, did yéeld forth a doleful cry, more like unto a beast than a man. And taking his present fortune in good part, with courage and glory enough did finish his life, with such a terror unto the assembly, that no person was so hardy untill it was day, as to touch him, though hee were starke dead: but at last there came a Butcher more valiant than the rest, who opening the panch of the beast, slit out an hardy and venterous theefe;

In this manner we loſt our Captain Thraſileon, but hee left not his fame and honour.

When this was done wee packed up our treaſure, which we committed to the ſepulchre to keepe, and got us out of the bounds of Platea, thus thinking with our ſelues, that there was more fidelity amongſt the dead than amongſt the living, by reaſon that our preyes were ſo ſurely kept in the ſepulchre. So being wearied with the weight of our burthens, and well nigh tyred with long travell, having loſt three of our ſoldiers, we are come home with theſe preſent cheats.

Thus when they had ſpoken in memory of their ſlaine companions, they toke cups of gold, and ſung hymnes unto the god Mars, and layd them downe to ſleep. Then the old woman gave us freſh barley without meaſure, inſomuch that my horſe fed ſo abundantly that he might well thinke hee was at ſome banquet that day. But I that was accuſtomed to eate bran and flower, thought that but a ſower kinde of meate. Wherefore eſpying a corner where lay loaves of bread for all the houſe, I got me thither and filled my hungry guts therewith.

CHAP.

CHAP. XXI.

¶ How the Theeves stole away a Gentlewoman, and brought her to their den.

When night was come the Thæves awaked and rose up, and when they had buckled on their weapons, & disguised their faces with visards, they departed. And yet for all the great sleep that came upon me, I could in no wise leave eating: & whereas when I was man I could be contented wᵗ one or two loaves at the most, now my guts were so greedy that three panniers full would scantly serve me, and while I considered all these things the morning came, and being led to a river, notwithstanding myne Asse shamefastnesse I quencht my thirst. And suddenly after, the Thæves returned home carefull and heavy, bringing no burthens with them, no not so much as traffe or baggage, save only a maiden, ỹ seemed by her habit to be some gentlewoman borne, and the daughter of some worthy matron of ỹ country, who was so fair & beautifull, that though I were an Asse, yet had I a great affection to her. The virgin lamented and tare her hair, & rent her garments, for the great sorrow she was in: but the thæves brought her within the cave, & assaied to comfort her in this sort, weep not fair gentlewoman we pray you, for be you assured we will do no outrage nor violence to your person: but take patience a while for our profit, for necessity & poore estate hath compelled us to do this enterprise: we warrant you that your parents, although they bee covetous, will

be

be contented to giue us a great quantity of mony to redéeme and ransome you from our hands.

With such and like flattering wordes they endeavoured to appease the gentlewoman, howbeit she would in no case bee comforted, but put her head betwixt her knees, and cried pittiously. Then they called the old woman, and commaunded her to sit by the maiden, and pacifie her dolor as much as shee might. And they departed awey to rob, as they accustomed to doe, but the virgin would not allwage her griefes, nor mitigate her sorrow by any entreaty of the old woman, but howled and sobbed in such sort, that she made me poore Asse likewise to weepe, and thus she said, Alasse can I poore wench live any longer, that am come of so good a house, forsaken of all my parents, friends, and family, made a rapine and prey, closed lervilely in this stony prison, depryved of all pleasure, wherein I have béene brought up, throwne in danger, ready to be rent in pieces among so many sturdy theeves & dreadful robbers: can (I say) cease from weeping, and live any longer? Thus she cryed and lamented, and after she had wearied her selfe with sorrow and blubbered her face with teares, she closed ỹ windowes of her hollow eyes and laid her down to sléepe. And after that she had slept, she rose againe like a furious and mad woman, and beat her breast and comely face more than she did before.

Then the old woman enquired the causes of her new and sodden lamentation. To whom sighing in pittifull sort shee answered, Alas now am I utterly undone, now am I out of all hope. O give me a knife to kill me, or a halter to hang me. Whereat the old was more angry, and severely commanded her to tell her the cause of her sorrow, and why after her sléep she should renew her dolour and miserable weeping. What, thinke you (quoth she) to deceive our young men of the price of your ransome? No, no, therefore cease your crying, for the theeves doe little estéeme your howling, and if you will not, I will surely burn you alive. Hereat the maiden was greatly

by feared, and kissed her hand and said, O mother take pitty upon me & my wretched fortune, and give me licens a while to speake, for I thinke I shall not long live, let there be mercy ripe and franke in your venerable honte head, and hear the sum of my calamity.

There was a comely young man, who for his bounty and grace was beloved entirely of all the towne, my cousine Germane, and but three yeares older than I, we two were nourished and brought up in one house, lay under one rose, & in one chamber, & at length by promise of marriage, & by consent of our parents we were contracted together. The marriage day was come, the house was garnished with laurel, and torches were set in every place in the honour of Hymeneus, my espouse was accompanied with his parents, kinsfolke and friends, and made sacrifice in the temples and publique places. And when my unhappy mother pampered me in her lap, and decked me like a bride, kissing me sweetly, and making me a parent for Children, behold there came in a great multitude of theeves armed like men of warre, with naked swords in their hands, who went not about to doe any harme, neither to take any thing away, but brake into the chamber where I was, and violently take me out of my mothers armes, when none of our family would resist for feare.

In this sort was our marriage disturbed, like the marriage of Hyppodame and Perithous. But behold my good mother, now my unhappy fortune is renewed and encreased: For I dreamed in my sleepe, that I was pulled out of our house, out of our chamber, and out of my bed, and that I removed about in solitary and unknowne places, calling upon the name of my unfortunate husband, and how that he, as sone as he perceived that I was taken away, even smelling with persumes and crowned with garlands, did trace me by the steppes, desiring the aid of the people to assist him, in that his wife was violently stollen away. And as he went crying up and down, one of the theeves moved with indignation, by reason of his

purſuit, took up a ſtone that lay at his feet, and threw it at my husband and killed him. By the terror of which sight, and the feare of so dreadfull a dreame, I awaked.

Then the old woman rendring out like sighes, beganne to speake in this sort: My daughter take a good heart unto you, and bee not afeard at feigned and strange visions and dreams, for as the visions of the day are accounted false and untrue, so the visions of the night doe often chance contrary. And to dreame of weeping, beating, and killing, is a token of good lucke and prosperous change. Whereas contrary to dreams of laughing, carnall dalliance, and good cheere, is a signe of sadnesse, sickenesse, losse of substance, and displeasure.

But I will tell thee a pleasant Tale, to put away all thy sorrow, and to revive thy spirits. And so she began in this manner.

CHAP.

CHAP. XXII.

¶ The most pleasant and delectable tale of the marriage of Cupid and Psyches.

THere was sometimes a certaine King, inhabiting in the West parts, who had to wife a noble Dame, by whom he had three daughters exceeding fair: of whom the two elder were of such comly shape and beauty, as they did excell and passe all other women living, whereby they were thought worthily to deserve the praise and commendation of every person, and deservedly to be preferred above the residue of the common sort. Yet the singular passing beauty and maidenly majesty of the yongest daughter did so farre surmount and excell them two, as no earthly creature could by any meanes sufficiently expresse or set out the same.

By reason wherof, after the fame of this excellent maiden was spread abroad in every part of the City, the Citizens and strangers there beeing inwardly pricked by the zealous affection to behold her famous person, came daily by thousands, hundreths, and scores, to her fathers palace, who was astonied with admiration of her incomparable beauty, did no lesse worship and reverence her with crosses, signes and tokens, and other divine adorations, according to the custome of the old used rites and ceremonies, than if she were Lady Venus indeed: shortly after the fame was spread into the next cities and bordering regions, that the goddesse whom the deep seas had born & brought forth, & ỹ froth of ỹ waves had nourished,

to the intent to shew her high magnificencie and divine power on earth, to such as erst did honour and worship her, was now conversant amongst mortall men, or else that the earth and not the sea, by a new concourse and influence of the Celestiall planets, had budded and yelded forth a new Venus, ensued with the flowre of virginity.

So daily more and more encreased this opinion, and now is her flying fame dispersed into the next Iland, and well nigh into every part and province of the whole world. Wherupon innumerable strangers resorted from farre Countries, adventuring themselves by long journies on land, and by great perils on water, to behold this glorious virgin. By occasion whereof such a contempt grew towardes the goddesse Venus, that no person travelled unto the Towne Paphos, nor to the Ile Gyndos, nor to Cythera to worship her. Her ornaments were thrown out, her temples defaced, her pillowes and cushions torne, her ceremonies neglected, her images and Statues uncrowned, and her bare altars unswept, and fowl with the ashes of old burnt sacrifice. For why, every person honoured and worshipped this maiden in stead of Venus, and in the morning at her first comming abroad offered unto her oblations, provided banquets, called her by the name of Venus, which was not Venus indeed, and in her honour presented flowres and garlands in most reverend fashion.

This sudden change and alteration of celestiall honour, did greatly inflame and kindle the love of very Venus, who unable to temper her selfe from indignation, shaking her head in raging sort, reasoned with her selfe in this manner. Behold the originall parent of all these elements, behold the Lady Venus renowned throughout all the world, with whome a mortall maiden is joyned now partaker of honour: my name registred in the city of heaven, is prophaned and made vile by ferrene absurdities. If I shall suffer any mortall creature to present my Maiesty on earth, or that any shall beare about a false surmised shape of my person, then in vain did Paris the

shep-

shepheard (in whose iust iudgement and confidence the great Iupiter had affiance) preferre me above the residue of the goddesses, for the excellency of my beauty: but she, whatsoever she be that hath usurped myne honour, shal shortly repent her of her unlawfull estate. And by and by she called her winged sonne Cupid, rash enough and hardy, who by his evil manners contemning all publique iustice and law, armed with fire and arrowes, running up and downe in the nights from house to house, and corrupting the lawfull marriages of every person, doth nothing but that which is evill, who although that hee were of his owne proper nature sufficiently prone to worke mischiefe yet she egged him forward with words, and brought him to the city, and shewed him Psyches (for so the maid was called) and having told the cause of her anger, not without great rage, I pray thee (quoth she) my dear childe, by motherly bond of love, by the sweet wounds of thy piercing darts, by the pleasant heate of thy fire, revenge the iniury which is done to thy mother by the false and disobedient beauty of a mortall maiden, and I pray thee, that without delay shee may fall in love with the most miserablest creature living, the most poore, the most crooked, and the most vile, that there may bee none found in all the world of like wretchednesse. When she had spoken these words she embraced and kissed her sonne, and took her voyage towards the sea.

When she came upon the sea she began to cal the gods and goddesses who were obedient at her voyce. For incontinent came the daughters of Nereus, singing with tunes melodiously: Portunus with his brickled and rough beard, Salita with her bosome full of fish, Palemon the driver of the Dolphine, the Trumpetters of Tryton, leaping hither and thither, and blowing with heavenly noyse: such was the company which followed Venus, marching towards the ocean sea.

In the meane season Psyches with all her beauty received no fruit of honor. She was wondred at of all, she was praised of all, but she perceived that no King nor Prince, nor any of

the superiour sort did repaire to woe her. Every one marvelled at her divine beauty, as it were some Image well painted and set out. Her other two sisters which were nothing so greatly exalted by the people, were royally married to two Kings: but the virgin Psyches sitting at home alone, lamented her solitary life, and being disquieted both in mind and body, although she pleased all the world, yet hated shee in her selfe her owne beauty. Whereupon the miserable father of this unfortunate daughter, suspecting that the gods and powers of heaven did envy her estate, went to the town called Milet to receive the Oracle of Apollo, where he made his prayers and offered sacrifice, and desired a husband for his daughter: but Apollo though he were a Grecian, & of the country of Ionia, because of the foundation of Milet, yet hee gave answer in Latine verse, the sence whereof was this:

Let Psyches corps be clad in mourning weed,
And set on rocke of yonder hill aloft:
Her husband is no wight of humane seed,
But Serpent dire and fierce as might be thought.
Who flies with wings above in starry skies,
And doth subdue each thing with firie flight.
The gods themselves, and powers that seem so wise,
With mighty Iove, be subiect to his might,
The rivers blacke, and deadly flouds of paine,
And darknesse eke, as thrall to him remaine.

The King, sometimes happy when hee heard the prophesie of Apollo, returned home sad and sorrowfull, and declared to his wife the miserable & unhappy fate of his daughter. Then they began to lament and weep, and passed over many dayes in great sorrow. But now the time approached of Psyches marriage, preparation was made, blacke torches were lighted, the pleasant songs were turned into pittifull cries, the melody of Hymeneus was ended with deadly howling, the maid

that

that should be married did wipe her eyes with her vaile. All the family and people of the city wéeped likewise, and with great lamentation was ordained a remisse time for that day, but necessity compelled that Psyches should be brought to her appointed place, according to the divine appointment.

And when the solemnity was ended, they went to bring this sorrowfull spowse, not to her marriage, but to her finall end and buriall. And while the father and mother of Psyches did go forward wéeping and crying to do this enterprise, Psyches spake unto them in this sort: Why torment you your unhappy age with continuall dolour? Why trouble you your spirits, which are more rather myne than yours? Why soyle ye your faces with teares, which I ought to adore and worship? Why teare you my eyes in yours? why pull you your hory haires? Why knocke ye your breasts for me? Now you sée the reward of my excellent beauty: now, now you perceive, but too late, the plague of envy. When the people did honour me, and call me new Venus, then yée should have wept, then you should have sorrowed as though I had bén dead: for now I sée and perceive that I am come to this misery by the only name of Venus, bring mee, & as fortune hath appointed, place me on the top of the rocke, I greatly desire to end my marriage, I greatly covet to sée my husband, Why doe I delay? why should I refuse him that is appointed to destroy all the world?

Thus ended she her words, and thrust her selfe amongst the people that followed. Then they brought her to the appointed rocke of the high hill, and set hereon, & so departed. The Torches and lights were put out with the teares of the people, and every man gone home, the miserable Parents well nigh consumed with sorrow, gave themselves to everlasting darknes

Thus poore Psyches being left alone, wéeping and trembling on the toppe of the rocke, was blowne by the gentle aire and of chilling Zephyrus, and caried from the hill with a méek

winde, which retained her garments up, and by little and little brought her downe into a deepe valley, where she was laid in a bed of most sweet and fragrant flowers.

Thus faire Psyches beeing sweetly couched among the soft and tender hearbs, as in a bed of sweet and fragrant flowres, and having qualified the thoughts and troubles of her restlesse minde, was now well reposed. And when she had refreshed her selfe sufficiently with sleepe, she rose with a more quiet and pacified minde, and fortuned to espy a pleasant wood invironed with great and mighty trées. Shée espied likewise a running river as cleare as crystall: in the midst of the wood well nigh at the fall of the river was a princely Edifice, wrought and builded not by the art or hand of man, but by the mighty power of God: and you would iudge at the first entry therin, that it were some pleasant and worthy mansion for the powers of heaven. For the embowings above were of Citron and Ivory, propped and undermined with pillars of gold, the walls covered and séeled with silver, divers sorts of beasts were graven and carved, that séemed to encounter with such as entered in. All things were so curiously and finely wrought, that it séemed either to be the worke of some Demy god, or God himselfe. The pavement was all of pretious stones, divided and cut one from another, whereon was carved divers kindes of pictures, in such sort that blessed & thrice blessed were they which might goe upon such a pavement: Every part and angle of the house was so well adorned, that by reason of ŷ pretious stones and inestimable treasure there, it glittered and shone in such sort, that the chambers, porches, and doores gave light as it had béene the Sunne. Neither otherwise did the other treasure of the house dilagree unto so great a maiesty, that verily it séemed in every point an heavenly Palace, fabricate and built for Iupiter himselfe.

When Psyches moved with delectation approched nigh, and taking a bold heart entred into the house, and beheld every thing there with great affection, she saw storehouses wrought

ercéding fine, and replenished with abundance of riches. Finally, there could nothing be devised wich lacked there: but amongst such great store of Treasure this was most marvellous, that there was no closure, bolt, nor locke to kéepe the same. And when with great pleasure she had viewed all these things, she heard a voyce without any body, that sayd, Why dos you marvell Madame at so great riches, behold, all that you sée is at your commandement, wherefore goe you into the chamber, and repose your selfe upon the bed, and desire what bath you will have, and we whose voyces you heare bee your servants, and ready to minister unto you according to your desire. In the meane season, royall meats and dainty dishes shall be prepared for you.

Then Psyches perceived the felicity of divine providence, and according to the advertisement of the incorporeall voyces she first reposed her selfe upon the bed, and then refreshed her body in the baines. This done, shee saw the table garnished with meats, and a chaire to sit downe.

When Psyches was set downe, all sorts of divine meates and wines were brought in, not by any body, but as it were with a winde, for she saw no person before her, but only heard voyces on every side. After that all the services were brought to the table, one came in and sung invisibly, another played on the harpe, but she saw no man. The harmony of the Instruments did so greatly thrill in her eares, that though there were no maner of person, yet séemed she in the midst of a multitude of people.

All these pleasures finished, when night approched Psyches went to bed, and when she was layd, that the sweet sléep came upon her, she greatly feared her virginity, because shee was alone. Then came her unknowne husband and lay with her: and after that hee had made a perfect consummation of the marriage, he rose in the morning before day, and departed. Soone after came her invisible servants, and presented to her such things as were necessary for her delectation. And thus

she passed forth a great while, and as it happeneth, the novelty of things by continuall custome did encrease her pleasure, but specially the sound of the instruments was a comfort unto her being alone.

During this time that Psyches was in this place of pleasures, her father and mother did nothing but wéepe & lament, and her two sisters hearing of her most miserable fortune, came with great dolour and sorrow to comfort & speake with their parents.

The night following, Psyches husband spake unto her (for she might take his eyes, his hands, and his ears) and sayd, O my sweet Spouse and dear wife, fortune doth menace unto thée imminent danger, wherof I wish thée greatly to beware: for know that thy sisters, thinking that thou art dead, bee greatly troubled, and are come to the mountain by thy steps. Whose lamentations if thou fortune to heare, beware that thou doe in no wise either make answer, or looke up towards them, for if thou doe thou shalt purchase to mee great sorrow, and to thy selfe utter destruction. Psyches hearing her Husband, was contented to doe all things as shee had commanded.

After that shee was departed and the night passed away, Psyches lamented and lamented all the day following, thinking that now shee was past all hopes of comfort, in that shee was closed within the walls of a prison, depryved of humane conversation, and commaunded not to aid her sorrowfull Sisters, no nor once to sée them. Thus she passed all the day in wéeping, and went to bed at night, without any refection of meat or baine.

Incontinently after came her husband, who when hee had embraced her sweétly, began to say, Is it thus that you performe your promise, my sweet wife? What do I finde héere? Passe you all the day and the night in wéeping? And will you not cease in your husbands armes? Goe to, doe what ye will, purchase your owne destruction, and when you finde it so, then

remember

remember my wozds, and repent, but too late. When she desi-
red her husband moze and moze, assuring him that shee should
die, unlesse he would grant that she might see her sisters, wher-
by she might speake with them and comfoze them, whereat at
length he was contented, and mozeover he s willed that shee
should giue them as much gold and iewels as she would. But
he gaue her a further charge saying, Beware that ye covet
not (being mooued by the pernicious counsell of your sisters)
to see the shape of my person, lest by your curiosity you depzive
your selfe of so great and wozthy estate. Psyches being glad
herewith, rendzed unto him most entire thankes, and said,
Sweet husband, I had rather die than to bee separated from
you, foz whosoeuer you be, I loue and retaine you within my
heart as if you were myne owne spirit oz Cupid himselfe: but
I pzay you grant this likewise, that you would commaund
your seruant Zephyrus to bzing my sisters downe into the
valley as he bzought mee.

Wherewithall shee kissed him sweetly, and desired him
gently to grant her request, calling him her spouse, her sweet
heart, her Joy, and her Solace. Wherby she entozced him to
agree to her mind, and when mozning came he departed a-
way.

After long search made, the sisters of Psyches came unto
the hill where she was set on the rocke, and cried with a loud
voyce in such sozt that the stones answered againe. And
when they called their sister by her name, that their lamenta-
ble cries came unto her eares, shee came fozth and said, Be-
hold, heere is shee foz whom you weepe, I pzay you tozment
your selues no moze, cease your weeping. And by and by
shee commaunded Zephyrus by the appointment of her hus-
band to bzing them downe. Neither did hee delay, foz with
gentle blasts he retained them up and layd them softly in the
valley. I am not able to expzesse the often embzacing, kissing
and greeting which was betweene them thzee, all sozrows and
teares were then layd apart.

Come in (quoth Psyches) into our house, and refresh your afflicted minds with your sister.

After this she shewed them the storehouses of treasure, she caused them to hear the voices which served her, the bain was ready, the meats were brought in, and when they had filled themselves with divine delicates, they conceived great envy within their hearts, and one of them being curious, did demand what her husband was, of what estate, and who was Lord of so pretious a house? But Psyches remembring the promise which she had made to her husband, feigned that her was a young man, of comely stature, with a flaxen beard, and had great delight in hunting in the hills and dales by. And lest by her long tarrie she should be found to trip or faile in her words, she filled their laps with gold silver, and Jewels, and commanded Zephyrus to carry them away.

When they were brought up to the mountain, they tooke their wayes homeward to their owne houses, and murmured with envy that they bare against Psyches, saying, Behold cruell and contrary fortune, behold how we, borne all of one Parent, have divers destinies: but especially we that are the elder two bee married to strange husbands, made as handmaidens, and as it were banished from our Country and friends. Whereas our youngest sister hath great abundance of treasure, and hath gotten a god to her husband, although shee hath no skill how to use so great plenty of riches. Saw you not sister what was in the house, what great store of Jewels, what glittering robes, what Gemmes, what gold we trod on? That if shee have a husband as shee affirmeth, there is none that liveth this day more happy in all the world than she. And so it may come to passe, that at length for the great affection which hee may beare unto her hee may make her a goddesse: for by Hercules, such was her countenance, so she behaved her self, that as a goddesse she had voices to serve her, and the winds did obey her.

But I poore wretch have first maried an husband elder than my

my father more bald than a Coot, more weake than a child: and that locketh me up all day in the house.

Then said the other sister, And in faith I am maried to a husband that hath the gout, twyfold, crooked, not courageous in paying my debt, I am faine to rubbe and mollifie his stony fingers with divers sorts of opies, and to wrap them in playsters and laives, so that I soyle my white and dainty hands with the corruption of filthy clouts, not using my selfe like a wife, but more like a servant. And you my sister seem likewise to be in bondage and servitude, wherefore I cannot abide to see our younger sister in such great felicity: saw you not I pray you how proudly and arrogantly shee handled us even now? And how in vaunting her selfe shee uttered her presumptuous minde, how she cast a little gold into our laps, and being weary of our company, commanded that we should be bozne and blown away.

Verily I live not, nor am a woman, but I will deprive her of all her pride. And if you my sister bee so far bent as I, let us consult together, and not to utter our minde to any person, no not to our parents, nor tell that ever we saw her. For it sufficeth that we have seene her, whom it repenteth to have seene. Neither let us declare her good fortune to our father, nor to any other, since as they seeme not happy whose riches are unknowne: so shall she know that shee hath sisters no Abjects, but worthier than she.

But now let us goe home to our husbands and poore houses, and when wee are better instructed, let us returne to suppresse her pride. So this evill counsell pleased these two evill women, and they hid the treasure which Psyches gave them, and tare their haire, renewing their faile and forged teares. When their father and mother beheld them weep and lament still, they doubled their sorrowes and griefes, but full of pride and forced with Envy, they take their voyage homeward, devising the slaughter and destruction of their sister.

In the meane season the husband of Psyches did warne her againe in the night with these wordes: Seest thou not (quoth he) what perill and danger evill fortune doth threaten unto thée, whereof if thou take not good héed it will shortly come upon thée. For the unfaithfull harlots doe greatly endeavor to set their snares to catch thée, and their purpose is to make and perswade thée to behold my face, which if thou once fortune to sée, as I have often told, thou shalt sée no more. Wherefore if these naughty hagges, armed with wicked minds, doe chance to come againe (as I thinke no otherwise but that they will) take héed that thou talke not with them, but simply suffer them to speake what they will, howbeit if thou canst not refraine thy selfe, beware that thou have no communication of thy husband, nor answer a word if they fortune to question of me, so will we encrease our flocke, and this young and tender childe, couched in this young and tender belly of thine, if thou conceale my secrets, shall be made an immortall god, otherwise a mortal creature. Then Psyches was very glad that she should bring forth a divine babe, and very joyfull in that she should be honored as a mother. She reckened and numbered carefully the days and months ẏ passed, & seeing never with child before, did marvel greatly that in so short a time her belly should swel so big. But those pestilent & wicked furies breathing out their Serpentine poyson, took shipping to bring their enterprise to passe. Then Psyches was warned again by her husband in this sort: Behold the last day, the extream case, and the enemies of thy blood, hath armed themselves against us, pitched their campe, set their host in array, and are marching towards us, for now thy two sisters have drawn their swords, and are ready to slay thée. O with what force are we assailed this day! O sweet Psyches I pray thée to take pitty on thy selfe, of me, & deliver thy husband & this infant within thy belly from so great danger, and sée not neither heare these cursed women, which are not worthy to be

called

called thy sisters, for their great hatred and breach of sisterly amity, for they will come like Syrens to the mountains, and yéeld out their pittious and lamentable cries. When Psyches had heard these words shee sighed sorrowfully and said, O deare husband, this long time have you had experience and triall of my faith, and doubt you not but that I will persever in the same, wherefore command your winde Zephyrus, that hee may doe as hee hath done before, to the intent that where you have charged me not to behold your venerable face, yet that I may comfort my selfe with the sight of my sisters, I pray you by these beautifull haires, by these round chéeks delicate and tender, by your pleasant hot breast, whose shape and face I shall learne at length by the childe in my belly, grant the fruit of my desire, refresh your deare Spowse Psyches with joy, who is bound and linked unto you for ever. I little estéeme to sée your visage and figure, little doe I regard the night and darkenesse thereof, for you are my only light.

Her husband being as it were inchanted with these words and compelled by violence of her often embracing, wiping away her teares with his haire, did yéeld unto his wife. And when morning came, departed as hee was accustomed to doe.

Now her sisters arrived on land, and never rested til they came to the rock, without visiting their parents, & leapt down rashly from the hill themselves. Then Zephyrus according to the divine commandment brought them down, though it were against his will, & laid them in the vally without any harm: by & by they went into the palace to their sister without leave, & when they had estsoone embraced their prey, and thanked her with flattering words for the treasure which she gave them, they said, O deare sister Psyches, know you that you are now no more a childe, but a mother: O what great joy beare you unto us in your belly? What a comfort will it be unto all the house? How happy shall we be, that shall sée this Infant nourished amongst so great plenty of Treasure? That

if

if he be like his parents, as it is necessary he should, there is no doubt but a new Cupid shall be borne. By this kinde of meanes they went about to winne Psyches by little and little, but because they were weare with travell, they sate them downe in chaires, and after that they had washed their bodies in baines they went into a Parlour, where all kinde of meats were ready prepared. Psyches commanded one to play with his harpe, it was done. Then immediately others sung, others tuned their instruments, but no person was seene, by whose swéet harmony and modulation the sisters of Psyches were greatly delighted.

Notwhetstanding the wickednesse of these cursed women was nothing suppressed by the swéet noyse of these instruments, but they setled themselves to worke their treasons against Psyches, demanding who was her husband, and of what Parentage. When shee having forgotten by too much simplicity, what she had spoken before of her husband, invented a new answer, and said that her husband was of a great province, a merchant, and a man of a middle age, having his beard intersparsed with gray haires. Which when shee had spoken (because she would have no further talke, she filled their laps full of Gold and Silver, and bid Zephyrus to bear them away.

In their returne homeward they murmured within themselves, saying, How say you sister to so apparant a lye of Psyches. First she sayd that her husband was a young man of flourishing yeares, and had a flaxen beard, and now she sayth that he is halfe gray with age. What is he that in so short a space can become so old? You shall finde it no otherwise my sister, but that either this cursed queane hath invented a great lie, or else that she never saw the shape of her husband. And if it be so that she never saw him, then verily she is married to some god, and hath a young god in her belly. But if it be a divine babe and fortune to come to the eares of my mother (as God forbid it should) then may I go and hang my selfe: wher-

fore let us go to our parents, and with forged lies let us colour the matter.

After they were thus inflamed, and had visited their Parents, they returned againe to the mountaine, and by the ayd of the winde Zephyrus were carried downe into the valley, and after they had streined their eye lids, to enforce themselves to weepe, they called unto Psyches in this sort. Thou (ignorant of so great evill) thinkest thy selfe sure and happy, and sittest at home nothing regarding thy perill, whereas wee goe about thy affaires, and are carefull lest any harme should happen unto you: for we are credibly informed, neither can we but utter it unto you, that there is a great serpent full of deadly poyson, with a ravenous and gaping throat, that lieth with thée every night. Remember the Oracle of Apollo, who pronounced that thou shouldest bemarried to a dire and fierce Serpent, and many of the Inhabitants hereby, and such as hunt about in the countrey, affirme that they saw him yesternight returning from pasture and swimming over the River, whereby they doe undoubtedly say, that hee will not pamper thée long with delicate meats, but when the time of delivery shall approach he will devoure both thée and thy child: wherefore advise thy selfe whether thou wilt agrée unto us that are carefull of thy safety, and so avoid the perill of death, and bee contented to live with thy sisters, or whether thou wilt remaine with the Serpent, and in the end be swallowed into the gulfe of his body. And if it be so that thy solitary life, thy conversation with voices, this servile and dangerous pleasure, and the love of the Serpent doe more delight thée, say not but that we have played the parts of naturall sisters in warning thée.

When the poore and simple miser Psyches was moved with the feare of so dreadfull words, and being amazed in her mind, did cleane forget the admonitions of her husband, and her owne promises made unto him, and throwing her selfe headlong into extreame misery, with a wanne and sallow counte-

nance scantly uttering a third word, at length gan say in this sort: O my most deare sisters, I heartily thanke you for your great kindenesse toward me, and I am now verily perswaded that they which have informed you hereof hath informed you of nothing but truth, for I never saw the shape of my husband, neither know I from whence he came, only I heare his voice in the night, insomuch that I have an uncertaine husband, and one that loveth not the light of the day: which causeth me to suspect that he is a beast, as you affirme. Moreover, I doe greatly feare to lie him, for he doth menace and threaten great evill unto mee, if I should goe about to spy and behold his shape, wherefore my loving sisters if you have any wholsome remedy for your sister in danger, give it now presently. Then they opened the gates of their subtill mindes, and did put away all privy guile, and egged her forward in her fearefull thoughts, perswading her to doe as they would have her: whereupon one of them began and sayd, Because that wee little esteeme any perill or danger, to save your life, we intend to shew you the best way and meane as we may possibly do. Take a sharpe razor and put it under the pillow of your bed, and see that you have ready a privy burning lampe with oyle, hid under some part of the hanging of the chamber, and finely dissembling the matter, when according to his custome hee commeth to bed and sleepeth soundly, arise you secretly, and with your bare feet goe and take the lampe, with the Razor in your right hand, and with valiant force cut off the head of the poysonous serpent, wherein we will aid and assist you: and when by the death of him you shall be made safe, we will marry you to some comely man.

After they had thus inflamed the heart of their sister, fearing lest some danger might happen unto them by reason of their evill counsell, they were carried by the wind Zephyrus to the top of the mountaine, and so they ran away and tooke shipping.

When Psyches was left alone (saving that she seemed not to

be

lamenting pitteously: but when hee was gone out of her sight shée threw her selfe into the next running river, for the great anguish & dolour that shée was in for the lack of her husband; howbeit the water would not suffer her to be drowned, but toke pitty upon her, in the honour of Cupid which accustomed to drie and burne the river, & threw her upon ỳ bank amongst the herbs.

When Pan the rusticall god sitting on the river side, embracing and the goddesse Canna to tune her songs and pipes, by whom were féeding the young and tender Goats; after that he perceived Psyches in sorrowfull case not ignorant (I know not by what meanes) of her miserable estate, endeavored to pacifie her in this sort: O faire maid, I am a rusticke and rude beardsman, howbeit by reason of my old age expert in many things, for as farre as I can learne by conjecture (which according as wise men doe terme is called divination) I perceive by your uncertaine gate, your pale hew, your sobbing sighes, and your watery eyes, that you are greatly in love. Wherefore hearken to me, and goe not about to slay your selfe, nor weepe not at all, but rather adore and worship the great god Cupid, and winne him unto you by your gentle promise of service.

When the god of Shepheards had spoken these words, she gave no answer, but made reverence to him as to a god, and so departed.

After that Psyches had gone a little way, she fortuned unawares to come to a city where the husbands of one of her Sisters did dwell. Which when Psyches did understand, shee caused that her sister had knowledge of her comming, and so they met together, and after great embracing and salutation, the sister of Psyches demaunded the cause of her travell thither. Marry (quoth she) doe you not remember the counsell you gave me, whereby you would that I should kill the beast which under colour of my husband did lie with mee every night? You shall understand, that as soone as I brought forth the

the lampe to see and behold his shape, I perceived that he was the sonne of Venus, even Cupid himselfe that lay with mee. Then I being stricken with great pleasure, and desirous to embrace him, could not throughly allwage my delight, but alas by evill chance the boyling oyle of the lampe fortuned to fall on his shoulder, which caused him to awake, and seeing me armed with fire and weapons, gan say, How darest thou be so bold to doe so great a mischiefe, depart from me and take such things as thou didst bring: for I will have thy sister (and named you) to my wife, and she shall be placed in thy felicity, and by and by her commanded Zephyrus to carry me away from the bounds of his house.

Psyches had scantly finished her tale, but her sister pierced with the pricke of carnall desire and wicked envy, ran home, and feigning to her husband that shee had heard word of the death of her parents, tooke shipping and came to the mountaine. And although there blew a contrary winde, yet being brought in a vaine hope, she cried, O Cupid take me a more worthy wife, and thou Zephyrus beare downe thy mistresse, and so she cast her selfe headlong from the mountaine: but shee fell not into the valley neither alive nor dead, for all the members and parts of her body were torne amongst the rockes, wherby she was made a prey unto the birds and wild beasts, as she worthily deserved.

Neither was the vengeance of the other delayed, for Psyches travelling in that country, fortuned to come to another city where her other sister did dwel; to whom when shee had declared all such things as she told to her other sister, shee ran likewise unto the rock and was slaine in like sort. Then Psyches travelled about in the countrey to seeke her husband Cupid, but he was gotten into his mothers chamber, & there bewailed the sorrowfull wound which he caught by the oyle of a burning lamp.

Then the white bird the Gull, which swims on the waves of the water, flew toward the Ocean sea, where he found Venus

nus washing and bathing her selfe: to whom she declared that her son was burned and in danger of death, and moreover that it was a common brute in the mouth of every person (who spake evill of all the family of Venus) that her son doth nothing but haunt harlots in the mountain, and she her self lasciviously use to rydt in the sea: wherby they say that they are now become no more gratious, pleasant, nor gentle, but incivile, monstrous & horrible. Moreover, that marriages are not for any amity, or for love of procreation, but full of envy, discord, and debate. This the curious Gul did clatter in the ears of Venus, reprehending her son. But Venus began to cry & sayd, What hath my sonne gotten any Love? I pray thee gentle bird that dost serve me so faithfully, tell me what she is, and what is her name that hath troubled my son in such sort: whether thee be any of the Nymphs, of the number of the goddesses, of the company of the Muses, or of the misery of the Graces? To whom the bird answered, Madam I know not what shee is, but this I know that she is called Psyches. Then Venus with indignation cried out, What is it she? the usurper of my beauty, the Vicar of my name? What did he think that I was a bawd, by whose shew he fell acquainted with the maid? And immediately she departed and went to her chamber, where she found her son wounded as it was told unto her, whom when she beheld she cries out in this sort,

Is this an honest thing, is this honourable to thy parents? is this reason, that thou hast violated and broken the commandement of thy mother and soveraign mistresse: whereas thou shouldst have vexed my enemy with loathsom love, thou hast done otherwise.

For being of tender and unripe yeares, thou hast with too licentious appetite embraced my most mortall Foe, to whome I shall bee made a mother, and shee a Daughter.

Thou presumest & thinkest, thou trifling boy, thou Varlet, & without all reverence, ý thou art most worthy & excellent, &

that I am not able by reason of myne age to have another son, which if I should have, thou shouldst well understand that I would beare a more worthier than thou. Wilto worke thée a greater despight, I do determine to adopt one of my servants, and to give him these wings, this fire, this bow, and these Arrowes, and all other furniture which I gave to thée, not to this purpose, neither is any thing given thée of thy father for this intent: but first thou hast béene evill brought up, and instructed in thy youth thou hast thy hands ready and sharpe: Thou hast often offended thy antients, and specially me that am thy mother, thou hast pierced mee with thy darts, thou contemnest me as a widow, neither dost thou regard thy valiant and invincible father, and to anger me more, thou art amorous of harlots and wenches: but I will cause that thou shalt shortly repent thée, and that this marriage shalbe dearely bought. To what a point am now driven? What shall I do? Whether shall I goe? How shall I represse this beast? Shall I aske ayd of myne enemy Sobriety, whom I have often offended to engender thée? To shall I séeke for counsel of every poore rusticall woman? No, no, yet had I rather dye, howbeit I will not cease my vengeance, to her must I have recourse for helpe, and to none other (I meane to Sobriety) who may correct thée sharpely, take away thy quiver, deprive thée of thy arrowes, unbend thy bow, quench thy fire, and which is more, subdue thy body with punishment, and when that I have rased and cut off this thy haire, which I have dressed with myne owne hands, and made to glitter like gold, and when I have clipped thy wings, which I my selfe have caused to burgen, then shall I thinke to have revenged my selfe sufficiently upon thée for the injury which thou hast done. When shee had spoken these words shee departed in a great rage out of her chamber.

Immediately as she was going away came Iuno and Ceres, demanding the cause of her anger. Then Venus answered, Verily you are come to comfort my sorrow, but I pray

you

you with all diligence to seeke out one whose name is Psyches, who is a vagabond and runneth about the Countries. and (as I thinke) you are not ignorant of the brute of my son Cupid, and of his demeanour, which I am ashamed to declare: then they understanding the whole matter, endeavoured to mitigate the ire of Venus in this sort: what is the cause Madam or how hath your son so offended that you shold so greatly accuse his love, and blame him by reason that he is amorous? and why should you seeke the death of her, whom he doth fancie? We most humbly intreat you to pardon his fault, if he have accorded to the mind of any maide: what do you not know that he is a young man? Or have you forgotten of what yeeres he is? Doth he seeme alwayes unto you to be a childe, you are his mother, and a kind woman, will you continually search out his dalliance? Will you blame his luxury? Will you bridle his love? and will you reprehend your owne art and delights in him? What God or man is hee, that can endure that you should solve or disperse your seed of love in every place, and to make restraint thereof within your owne dores: certes you will be the cause of the suppression of the publike paces of young Dames. In this sort this goddesse endeavoured to pacifie her mind and to excuse Cupid with al their power (although he were absent) for feare of his darts and shafts of love. But Venus would in no wise asswage her heat, but (thinking that they did rather trifle and taunt at her injuries) she departed from them, and tooke her voiage towards the sea in all haste. In the meane season Psyches hurled her selfe hither and thither, to seeke her husband, the rather because she thought that if he would not be appeased with the sweet flattery of his wife, yet he would take mercy on her at her servile and continuall prayers. And (espying a Church on the top of a high hill) she said, what can I tell whether my husband and master be there or no: wherefore she went thitherward, and with great paine and travell, moved by hope, after that she climbed to the top of the mountaine, she came to the temple, & went in, wheras beholding she espied sheaves of corn lying

lying on a heap, blades withered with garlands, and reeds of barly, moreover she saw hooks, sithes, sickles, and other instruments, to reape, but every thing lay out of order, and as it were cast in by the hands of labourers. which when Psyches saw she gathered up and put every thing in order, thinking that she would not despise or contemne the temples of any of the Gods, but rather get the favour and benevolence of them all, by and by Ceres came in, and beholding her busie and curious in her chapell, cried out a far off, and said, O Psyches full of mercy, Venus searcheth for thee in every place to revenge her selfe and to punish thee grievously, but thou hast more mind to be here, and carest for nothing lesse, then for thy safety. Then Psyches fell on her knees before her, watring her feet with her teares, wiping the ground with her haire, and with great weeping and lamentation desired pardon, saying. O great and holy Goddesse, I pray thee by the plentreous and liberall right hand, by the joyfull ceremonies of thy harvest, by the secrets of thy Sacrifice, by the flying chariots of thy dragons, by the tillage of the ground of Sicilie, which thou hast invented, by the the marriage of Proserpin, by the diligent inquisition of thy daughter, and by the other secrets which are within the temple of Eleusi in the land of Athens take pitty on me thy servant Psyches, and let me hide my selfe a few dayes amongst these sheffes of corne, untill the ire of so great a Goddesse be past, or untill that I be refreshed of my great labour and travell. Then answered Ceres, verely Psyches, I am greatly moved by thy prayers and teares, and desire with all my heart to ayde thee, but if I should suffer thee to be hidden here, I should increase the displeasure of my Cosin, with whom I have made a treatie of peace, and an ancient promise of amity: wherefore I advise thee to depart hence and take it not in evil part in that I will not suffer thee to abide and remaine here within my temple. Then Psyches driven away contrary to her hope, was double afflicted with sorrow and so she returned back againe. And behold she perceived a far off in a vally a Temple standing within a Forest,

zeſt, faire and curiouſly wrought, and minding to ouer-paſſe no place whither better hope did direct her, and to the intent ſhe would deſire pardon of euery God, ſheapproached nigh unto the ſacred doore, whereas ſhe ſaw pretious riches and veſtiments ingraven with letters of gold, hanging upon branches of trees, and the poſts of the temple teſtifying the name of the goddeſſe Iuno, to whom they were dedicate, then ſhe kneeled downe upon her knees, and imbraced the Alter with her hands, and wiping her teares, gan pray in this ſort: O deere ſpouſe and ſiſter of the great God Iupiter which art adored and worſhipped amongſt the great temples of Samos called upon by women with child, worſhipped at high Carthage, becauſe thou waſt brought from heaven by the lyon, the rivers of the land Inachus do celebrate thee: and know that thou art the wife of the great god, and the goddeſſe of goddeſſes; all the eaſt part of the world have thee in veneration, all the world calleth thee Lucina: I pray thee to be my advocate in my tribulations, deliuer me from the great danger which purſueth me and ſaue me that am weary with ſo long labours and ſorrow, for I know that it is thou that ſuccoreſt and helpeſt ſuch women as are with child and in danger. Then Iuno hearing the prayers of Pſyches, appeared unto her in all her royalty, ſaying, Certes Pſyches I would gladly help thee but I am aſhamed to do any thing contrary to the will of my daughter in law Venus, whom alwaies I have loved as mine owne child, moreover I ſhall incurre the danger of the law, intituled, De ſeruo corrupto, whereby I am forbidden to retaine any ſervant fugitiue, againſt the will of his Maſter. Then Pſyches caſt off likewiſe by Iuno, as without all hope of the recouery of her husband, reaſoned with her ſelfe in this ſort: now what comfort or remedy is left to my afflictions, when as my prayers will nothing auaile with the goddeſſes? what ſhall I do? whither ſhall I go? In what caue or darkneſſe ſhall I hide my ſelfe, to auoid the furor of Venus? Why do I not take a good heart, and offer my ſelfe with humilitie unto her, whoſe anger I have wrought? What do I know whether he whom

(whom I take for) be in his mothers house or no? Thus being in doubt, poore Psyches prepared her selfe to her owne danger, and devised how she might make her oration and prayer unto Venus. After that Venus was weary with searching by Sea and Land for Psyches, shee returned toward heaven, and commanded that one should prepare her Chariot, which her husband Vulcanus gave unto her by reason of marriage, so finely wrought, that neither gold nor silver could be compared to the brightnesse therof. Four white pigeons guided the chariot with great diligence, and when Venus was entred in, a number of sparrowes flewe chirping about, making signe of joy, and all other kind of birds sang sweetly, foreshewing the comming of the great goddesse: the clouds gave place, the heavens opened, and received her joyfully, the birds that followed nothing feared the Eagle, Hawkes, or other ravenous foules of the aire. Incontinently she went unto the royall Pallace of God Iupiter, and with a proud and bold petition demanded the service of Mercury, in certaine of her affaires, whereunto Iupiter consented: then with much joy shee descended from Heaven with Mercury, and gave him an earnest charge to put in execution her words saying: O my Brother, borne in Arcadia, thou knowest well, that I, (who am thy sister) did never enterprise to doe any thing without thy presence, thou knowest also how long I have sought for a girle and cannot finde her, wherefore there resteth nothing else save that thou with thy trumpet doe pronounce the reward to such as take her, see thou put in execution my commandement, and declare that whatsoever he be that retaineth her wittingly, against my will shall not defend himselfe by any meane or excusation: which when she had spoken, she delivered unto him a libell, wherein was contained the name of Psyches, and the residue of his publication, which done, she departed away to her lodging. Ey and by, Mercurius, (not delaying the matter) proclaimed throughout all the world, that whatsoever hee were that could tell any tydings of a Kings fugitive Daughter, the servant of Venus, named Psyches, should bring word to Mercury,

oury, and for reward of his paines he should receive seaven sweet kisses of Venus. After that Mercury had pronounced these things, every man was enflamed with desire to search out Psyches.

This proclamation was the cause that put all doubt from Psyches, who was scantly come in the sight of the house of Venus, but one of her servants called Custome came out who espying Psyches, cried with a loud voyce, saying: O wicked harlot as thou art, now at length thou shalt know that thou hast a mistresse above thee. What, dost thou make thy selfe ignorant, as though thou diost not understand what travell wee have taken in searching for thee? I am glad that thou art come into my hands, thou art now in the gulfe of hell, and shalt abide the paine and punishment of thy great contumacy, and therewithall she tooke her by the haire, and brought her in, before the presence of the goddesse Venus. When Venus spied her shee began to laugh, and as angry persons accustome to doe, she shaked her head, and scratched her right eare saying, O goddesse, goddesse, you are now come at length to visit your husband that is in danger of death by your meanes bee you assured, I will handle you like a daughter, where by my maidens Sorrow and Sadnesse? To whom (when they came) she delivered Psyche to be cruelly tormented, then they fulfilled the commandement of their Mistresse, and after they had pitiously scourged her with rods and whips, they presented her againe before Venus. then she began to laugh againe, saying: Beholo she thinketh (that by reason of her great belly, which she hath gotten by playing the whore) to move me to pitty, and to make me a grandmother to her childe. Am not I happy, that in the flourishing time of al mine age, shall be called a grandmother, and the sonne of a vile harlot shall bee accounted the nephew of Venus; Howbeit I am a foole to tearm him by the name of my son since as the marriage was made betweene unequall persons in the field without witnesses, and not by the consent of parents, wherefore the marriage is illegitimate, and the childe (that shall be borne) a bastard; if we

fortuned

fortune to suffer thée to live so long till thou be delivered. When Venus had spoken these words she leaped upon the face of poore Psyches, and (tearing her apparell) toke her by the haire, and dashed her head upon the ground. Then she toke a great quantity of wheat, of barly, poppy séede, peason, lintles, and beanes and mingled them altogether on a heape saying: Thou evill favoured girle, thou séemest unable to get the grace of thy lover by no other meanes, but only by diligent and painefull service, wherefore I will prove what thou canst doe, sée that thou separate all these graines one from another, disposing them orderly in their quantity, and let it be done before night. When she had appointed this taske unto Psyches, she departed to a great banket that was prepared that day. But Psyches went not about to dissever the graine (as being a thing impossible to be brought to passe by reason, it lay so confusedly scattered) but being astonyed at the cruell commandement of Venus sate still and said nothing. Then the little pismire the emote, taking pitty of her great difficulty and labour, cursing the cruelnesse of the daughter of Jupiter, and of so evill a mother, ran about, hither and thither, and called to all her friends, yée quick sons of the ground, the mother of all things, take mercy on this poore maid, espouse to Cupid, who is in great danger of her person, I pray you helpe her with all diligence. Incontinently one came after another, dissevering and dividing the graine, and after that they had put each kinde of corne in order, they ranne away againe in all haste. When night came, Venus returned home from the banket wel tippled with wine, smelling of balme, and crowned with garlands of roses, who when shée had espied what Psyches had done gan say, this is not the labour of thy hands, but rather of his that is amorous of thee: thē she gave her a morsel of brown bread, & went to sléep. In the mean season, Cupid was closed fast in the surest chamber of ꝑ house partly because he should not hurt himself with wanton dalliance, and partly because he should not speake with his love: so these two lovers were divided one from another.

When

When night was passed Venus called Psyches, and said, séest thou yonder Forest that extendeth out in length with the river, there be great shéepe shining like gold, and kept by no manner of person. I command thée that thou go thither and bring me home some of the wooll of their fléeces. Psyches arose willingly not to do her commandement, but to throw her selfe headlong into the water to end her sorrows. Then a gréen réed inspired by diuine inspiration, with a gratious tune and melody gan say, O Psyches I pray thée not to trouble or polute my water by the death of thée, and yet beware that thou goe not towards the terrible shéepe of this coast, untill such time as the heat of the sunne be past, for when the sunne is in his force, then séeme they most dreadfull and furious, with their sharpe hornes, their stony foreheads, and their gaping throats wherewith they arme themselves to the destruction of mankinde. But untill they have refreshed themselves in the river, thou maist hide thy selfe here by me, under this great plaine trée, and as soone as their great fury is past, thou maist goe among the thickets and bushes under the wood side and gather the lockes of their golden Fléeces which thou shalt finde hanging upon the briers. Then spake the gentle and benigne réed, shewing a meane to Psyches to save her life, which she bore well in memory, and with all diligence went and gathered up such lockes as shee found, and put them in her apron, and carried them home to Venus. Howbeit the danger of this second labour did not please her, nor give her sufficient witnesse of the good service of Psyches, but with a sower resemblance of laughter, did say: Of a certaine I know that this is not by fact, but I will prove if that thou bée of so stout, so good a courage, and singular prudency as thou séemest to bée. Then Venus spake unto Psyches againe saying: Séest thou the toppe of yonder great Hill, from whence there runneth downe waters of blacke and deadly colour, which nourisheth the floods of Styx, Cocytus, I charge thée to goe thither, and bring me a vessell of that water: wherewithall she gave her a bottle of

Christall,

Christall, menacing and threatning her rigorously. Then poor Psyches went in all haste to the top of the mountaine, rather to end her life, then to fetch any water, and when she was come up to the ridge of the hill, she perceived that it was impossible to bring it to passe: for she saw a great rocke gushing out most horrible fountaines of waters, which ran downe and fell by many stops and passages into the valley beneath: on each side thée did lie great Dragons, which were stretching out their long and bloody Neckes, that did never sléepe; but appointed to kéepe the river there: the waters séemed to themselves likewise saying away, away, what wilt thou doe? flie, flie, or else thou wilt be slaine. Then Psyches (séeing the impossibility of this affaire) stood still as though she were transformed into a stone, and although she was present in body, yet was she absent in spirit and sense, by reason of the great perill which she saw, insomuch that she could not comfort her self with weeping, such was the present danger that she was in. But the royall bird of great Iupiter, the Eagle remembring his old service which he had done, when as by the pricke of Cupid he brought up the boy Ganimedes, to the heavens; to be made butler of Iupiter, and minding to shew the like service in the person of the wife of Cupid, came from the high house of the Skies, and said unto Psyches, O simple woman without all experience, dost thou thinke to get or dip up any drop of this dreadfull water? No, no, assure thy selfe thou art never able to come nigh it, for the Gods themselves do greatly feare at the sight thereof. What have you not heard, that it is a custome among men to sweare by the puissance of the Gods, and the Gods do sweare by the majesty of the river Stix? But give me thy bottle. and sodainly he tooke it, and filled it with the water of the river, and taking his flight through those cruell and horrible dragons, brought it unto Psyches: who being very joyfull thereof, presented it to Venus, who would not yet be appeased but menacing more and more, said, What thou séemest unto me a very witch and enchauntresse, that bringest these things to passe, howbeit thou shalt do nothing

more.

more. Take this box and to Hell to Proserpina, and desire her to send me a little of her beauty as much as will serve me the space of one day, and say that such as I had is consumed away since my sonne fell sicke, but returne againe quickly. for I must dresse my selfe therewithall, and goe to the Theatre of the Gods: then poore Psyches perceived the end of all her fortune, thinking verely that she should never returne, and not without cause; when as she was compelled to go to the gates and furies of hell. Wherefore without any further delay, she went up to an high tower to throw her selfe downe headlong (thinking that it was the next and readiest way to hell) but the tower (as inspired) spake unto her saying, O poore miser, why goest thou about to slay thy selfe? Why dost thou rashly yeeld unto thy last perill and danger? know thou that if thy spirit be once separated from thy body, thou shalt surely go to hell, but never to returne againe, wherefore harken to me; Lacedemon a Citie in Greece is not farre hence: go thou thither and enquire for the hill Tenarus, whereas thou shalt find a hole leading to hell, even to the Pallace of Pluto, but take heede thou go not with emptie hands to that place of darkenesse: but carrie two sops sodden in the flour of barley and honney in thy hands, and two halfe pence in thy mouth. And when thou hast passed a good part of that way, thou shalt see a lame Asse carrying of wood, and a lame fellow driving him, who will desire thee to give him up the sticks that fall downe, but passe thou on and do nothing, by and by thou shalt come unto a river of hell, whereas Charon is ferriman, who will first have his fare paied him, before he will carry the soules over the river in his boat, whereby you may see that auarice raigneth amongst the dead, neither Charon nor Pluto will do any thing for nought: for if it be a poore man that would passe over and lacketh money, he shal be compelled to die in his journey before they will shew him any release, wherefore deliver to carraine Charon one of the halfepence (which thou beareſt for thy passage, and let him receive it out of thy mouth. And it shall come to passe as thou sittest in the boat thou shalt

see an old man swimming on the top of the river, holding up his deadly hands, and desiring thee to receive him into the barke, but have no regard to his piteous cry: when thou art passed over the floud, thou shalt espie old women spinning, who will desire thee to helpe them, but beware thou do not consent unto them in any case, for these and like baits and traps will Venus set to make thee let fall one of thy sops, and thinke not that the keeping of thy sops is a light matter, for if thou lese one of them thou shalt be assured never to returne againe to this world. Then shalt thou see a great and marvailous dogge, with three heads, barking continually at the soules of such as enter in, but he can do them no other harme, he lieth day & night before the gate of Proserpina, & keepeth the house of Pluto with great diligence, to whom if thou cast one of thy sops, thou maist have accesse to Proserpina without all danger: shee will make thee good cheere, and entertaine thee with delicate meate and drinke, but sit thou upon the ground, and desire brownе bread, and then declare thy message unto her, and when thou hast received such beauty as she giveth, in thy returne appease the rage of the dogge with thy other sop, and give thy other halfe penny to covetous Charon, and come the same way againe into the world as thou wentest: but above all things have a regard that thou looke not in the boxe, neither be not too curious about the treasure of the divine beauty. In this manner the tower spake unto Psyches, and advertised her what she should do: and immediatly she tooke two halfe pence, two sops, and all things necessary, and went to the mountaine Tenarus, to go towards hell. After that Psyches had passed by the lame Asse, paid her halfe penny for passage, neglected the old man in the river, denyed to helpe the women spinning, and filled the ravenous mouth of the dogge with a sop, shee came to the chamber of Proserpina. There Psyches would not sit in any royall seate, nor eate any delicate meates, but kneeled at the feete of Proserpina, onely contented with course bread, declared her message, and after she had received a mysticall secret in a

bore, she departed, and stopped the mouth of the dogge with the other sop, and paied the boat-men the other halfe penny. When Psyches was returned from hell, to the light of the world, shée was ravished with great desire, saying, am not I a fole, that knowing that I carrie héere the divine beauty, will not take a little thereof to garnish my face, to please my love withall: And by and by shée opened the bore where she could perceive no beauty nor any thing else, save onely an infernall and deadly slæpe, which immediatly invaded all her members as sone as the bore was uncovered, in such sort that shée fell downe upon the ground, and lay there as a slæping corps.

But Cupid being now healed of his wound and Maladie, not able to endure the absence of Psyches, got him secretly out at a window of the chamber where hée was enclosed, and (receiving his wings,) toke his flight towards his loving wife, whom when he had found, hée wiped away the slæpe from her face, and put it againe into the bore, and awaked her with the tip of one of his arrows, saying: O wretched Cattife, behold thou wert well-nigh perished againe, with the overmuch curiositie, well, goo thou, and do thy message to my Mother, and in the meane season, I will provide for all things accordingly: wherewithall he toke his flight into the aire, and Psyches brought her present to Venus.

Cupid being more and more in love with Psyches, and fearing the displeasure of his Mother, did pearce into the heavens, and arrived before Iupiter to declare his cause: then Iupiter after that hée had eftsoone embraced him, gan say in this manner: O my well beloved sonne, although thou haste not given due reverence and honour unto me as thou oughtest to doe, but haste rather spoiled and wounded this my brest (whereby the laws and order of the Elements and Planets be disposed) with continuall assaults, of Terren luxury and against all laws, and the discipline Iulia, and the utility of the publike weale, in transforming my divine

beauty into serpents, fire, sauage beasts, birds, and into Bulles. Notwithstanding remembring my modesty, and that I haue nourished thee with mine owne proper hands I will doe and accomplish all thy desire, so that thou canst beware of spitefull and enuious persons. And if there be any excellent Maiden of comely beauty in the world, remember yet the benefit which I shall shew vnto thee by recompence of her loue towards me againe. When he had spoken these words he commanded Mercury to call all the gods to counsell, and if any of the celestiall powers did faile of appearance he would be condemned in ten thousand pounds: which sentence was such a terrour to all the goddesses, that the high Theatre was replenished, and Iupiter began to speake in this sort: O yée gods, registred in the bookes of the Muses. you all know this young man Cupid whom I haue nourished with mine owne hands, whose raging flames of his first youth, I thought best to driue and restraine. It sufficeth that hée is defamed in every place for his adulterous liuing, wherefore all occasion ought to bée taken away by meane of marriage: he hath chosen a Maiden that fancieth him well, and hath bereaued herof her virginity, let him haue her still, and possesse her according to his owne pleasure: then he returned to Venus, and said, and you my daughter, take you no care, neither feare the dishonour of your progeny and estate, neither haue regard in that it is a mortall marriage, for it séemeth vnto me iust lawfull, and legitimate by the law ciuill. Incontinently after, Iupiter commanded Mercury to bring up Psyche, the spouse of Cupid, into the Pallace of heauen. And then he toke a pot of immortality and said, hold Psyches and drinke to the end thou maist be immortall, and that Cupid may be thine euerlasting husband. By and by the great banket, and marriage feast was sumptuously prepared, Cupid sate downe with his deare spouse betwéene his armes: Iuno likewise with Iupiter, and all the other gods in order, Ganimedes filled the pot of Iupiter, and Bacchus serued the rest. Their drinke was Nectar, the wine of the gods, Vulcanus prepared supper, the howers decked vp the

house

house with roses and other sweet smells the graces threw a-bout blame, the Muses sang with sweet harmony, Apollo tuned pleasantly to the Harpe, Venus danced finely: Satyrus and Panisicus plaid on their pipes; and this Psyches was married to Cupid and after she was delivered of a child whom we call pleasure.

This the trifling old woman declared unto the captive maiden. but I poore Asse, not standing farre of was not a little sorry in that I lacked pen and inke to write so worthy a tale.

Chap. 22.

How *Apuleius* carried away the Gentlewoman, and how they were taken againe by the theeves and what a kind of death, was invented for them.

By and by the théeves came home laden with treasure, and many of them which were of strongest courage (leaving behind such as were lame and wounded, to heale and aire themselves) said they would returne backe againe to fetch the rest of their pillage, which they had hidden in a certaine cave, and so they snatched up their dinner greédily, and brought us forth into the way and beate us before them with staues, about night (after that we had passed over many hilles and dales) we came to a great cave, where they laded us with mighty burthens, and would not suffer us to refresh our selves any season but brought us againe in our way: and hied so fast homeward, that what with their haste and their cruell stripes, I fell downe upon a stone by the way side, then they beate me pittifully in lifting me up, and hurt my right thigh and my left hoofe, and one of them said, what shall we do with this lame ill fauoured Asse, that is not worth the meate he eats? And other said, since the time that we had him first he never did any good, and I thinke he came unto our house with evill lucke, for we haue had great woundes since, and losse of our valiant captaines, and other said, as soone as he hath brought home

home his burthen, I will surely throw him out upon the mountaine to be a pray for wild beasts: While these gentlemen reasoned together of my death, we fortuned to come home, for the feare that I was in, caused my feet to turne into wings: after that we were discharged of our burthens, they went to their fellowes that were wounded, and told them of our great tarrity and slownesse by the way, neither was I brought into small anguish, when I perceived my death prepared before my face: Why standest thou still Lucius? Why dost thou not looke for thy death? knowst thou not that the theeves have ordained to slay thée? seest thou not these sharpe and pointed flints which shall bruise and teare thée in péeces, if by adventure thou happen upon them, thy gentle Magitian hath not onely given thée the shape and travell of an Asse, but also a skinne so soft and tender as it were a swallow, why dost thou not take courage and runne away to save thy selfe? Art thou afraid of the old woman more then halfe dead, whom with a stripe of thy héele thou maist easily dispatch? But whither shall I fly? What lodging shall I séek? Héere my Asly cogitation. Who is he that passeth by the way e will not take me up: while I devised these things, I brake the halter wherewith I was tyed and ran away with all my force, howbeit I could not escape the kittish eyes of the old woman, for shée ran after me, and with more audacity then becommeth her kind age caught me by the halter and thought to pull me home: but I not forgetting the cruell purpose of the théeves, was moved with small pity, for I kicked her with my hinder héeles to the ground and had welnigh slaine her, who (although shée was throwne and hurled downe) yet shée held still the halter, and would not let me goe, then shée cryed with a loud voyce and called for succour, but she little prevayled, because there was no person that heard her, save onely the captive gentlewoman, who hearing the voice of the old woman, came out to sée what the matter was, and perceiving her hanging at the halter, take a good courage and wrested it out of her hand, and (entreating me

with

with gentle words) got upon my backe. Then I began to runne, and shée gently kicked mée forward, whereof I was nothing displeased, for I had as great a desire to escape as shée: insomuch that I seemed to scowre away like a horse. And when the Gentlewoman did speake, I would answere her with my neighing, and oftentimes (under colour to rub my backe, I would sweetly kisse her tender feet. Then shee fetching a sigh from the bottome of her heart, lifted up her eyes to the heavens, saying: O soveraigne Gods, deliver mée if it be your pleasure, from these present dangers: and thou cruell fortune cease thy wrath let the sorrow suffice thée which I have already sustained. And thou little Asse, that art the occasion of my safety and liberty, if thou canst once render me safe and sound to my parents, and to him that so greatly desireth to have mee to his wife, thou shalt see what thankes I will give: with what honour I will reward thée, and how I will use thee. First, I will bravely dresse the haires of thy forehead, and then will I finely combe thy maine, I will tye up thy rugged taple trimly, I will decke thée round about with golden trappes, in such sort that thou shalt glitter like the starres of the skie, I will bring thee daily in my apron the kirnels of nuts, and will pamper thee up with delicates. I will set store by thée, as by one that is the preserver of my life: Finally, thou shalt lack no manner of thing. Moreover amongst thy glorious fare, thy great ease, and the blisse of thy life thou shalt not be destitute of dignity, for thou shalt be chronicled perpetually in memory of my present fortune, and the providence of me. All the whole history shall be painted upon the wall of our house, thou shalt be renowned throughout all the world. And it shall be registred in the bookes of Doctours, that an Asse saved the life of a young maiden that was captive amongst Théeves: Thou shalt be numbred amongst the ancient miracles: wee beléeve that by like

examples

erample of truth Phryxus saved himselfe from drowning upon the Ram, Arion escaped upon a Dolphin, and that Europa was delivered by the Bull. If Iupiter transformed himselfe into a Bull, why may it not be that under the shape of this Asse, is hidden the figure of a man, or some power divine? While that the Virgin did thus sorrowfully unfold her desires, we fortuned to come to a place where three wayes did meet, and shee tooke me by the halter, and would have me to turne on the right hand to her fathers house: but I (knowing that the theeves were gone that way to fetch the residue of their pillage) resisted with my head as much as I might, saying within my selfe: What wilt thou doe unhappy maiden? Why wouldst thou goe so willingly to hell? Why wilt thou runne into destruction by meane of my feet? Why dost thou seek thine owne harme, and mine likewise? And while we strived together whether way we might take, the theeves returned laiden with their pray, and perceived us a farre off by the light of the Moone, and after they had knowne us, one of them gan say. Whither goe you so hastely? Be you not affraid of spirits? And you (you harlot) doe you not goe to see your parents? Come on, we will beare you company. And there withall they tooke me by the halter, and drave me backe againe, beating me cruelly with a great staffe (that they had) full of knobs: then I returning againe to my ready destruction, and remembring the griefe of my hoofe, began to shake my head, and to ware lame, but he that led me by the halter said. What dost thou stumble? Canst thou not goe? These rotten feet of thine ran well enough, but they cannot walke, thou couldest mince it finely even now with the gentlewoman, that thou feemedst to passe the horse Pegasus in swiftnesse. In saying of these words they beat mee againe, that they broke a great staffe upon mee, and when we were come almost home, we saw the old woman hanging upon a bow of a Cipresse tree, then one of them cut downe the bowe whereon shee hanged, and cast her into the bottome of a great ditch: after this they bound the maiden

and

and fell greedily to their victuals, which the miserable old woman had prepared for them. At which time they began to devise with themselves of our death, and how they might be revenged, divers was the opinions of this divers number: the first said, that hee thought best the Mayd should be burned alive: the second said she should be throwne out to wild beasts: the third said, she should be hanged upon a gibbet: the fourth said she should be flead alive: thus was the death of the poore Maiden scanned betweene them foure. But one of the theeves after every man had declared his judgement, did speake in this manner. It is not convenient unto the oath of our company, to suffer you to waxe more cruell then the quality of the offence doth merit, for I would that shee should not be hanged nor burned, nor throwne to beasts, nor dye any sodaine death, but by my counsell I would have her punished according to her desert. You knows well what you have determined already of this dull Asse, that eateth more then he is worth, that fameth lameneese, and that was the cause of the flying away of the Mayd, my mind is that he shall be slaine to morrow, and when all the guts and entrailes of his body is taken out, let the Mayde be sowne into his belly, then let us lay them upon a great stone against the broiling heate of the Sunne, so they shall both sustaine all the punishments which you have ordained: for first the Asse shall be slaine as you have determined, and she shall have her members torne and gnawne with wild beasts, when as she is bitten and rent with wormes, shee shall endure the paine of the fire, when as the broyling heat of the Sunne shall scorch and parch the belly of the Asse, shee shall abide the gallows when the Dogs and Vultures shall have the guts of her body hanging in their ravenous mouthes. I pray you number all the torments which she shall suffer: First shee shall dwell within the paunch of an Asse: secondly her nosethrilles

shall receiue a meruaine stinke of the beast: thirdly shee shall dye for hunger, last of all, shee shall finde no meane to rode her selfe from her paines, for her hands shall be sowen up within the skinne of the Asse: This being said, all the Theeues consented, and when I (poore Asse) heard and vnderstood all their deuice, I did nothing else but lament and bewaile my dead carkasse, which should be handled in such sort on the next morrow.

The

The seventh Booke of *Lucius Apuleius*, of the Golden Asse.

Chap. XXIIII.

How hee that was left behinde at *Hippata* did bring newes concerning the robbery of *Miloes* house, came home and declared to his Company, that all the fault was laid to one *Apuleius* his charge.

As soone as night was past, and the cleare Chariot of the Sunne had spred his bright beames on every coast, came one of the company of the theeves, (for so his and their greeting together did declare) who at the first entry into the Cave (after hee had breathed himselfe, and was able to speake) told these tydings unto his companions in this sort. Sirs, as touching the house of Milo of Hippata, which we forcibly entred and ransackt the last day, we may put away all feare, and doubt nothing at all. For after that ye by force of armes, had spoyled and taken away all things in the house, and returned hither into our Cave, I (thrusting my selfe amongst the presse of the people, and shewing my selfe as though I were sad and sorrowfull for the mischance) consulted with them for the bousting out of the matter, and devising what meanes might be wrought for the apprehension of the theeves, to the intent I might learne and see all that was done to make relation thereof unto you as you willed me, insomuch that the whole fact at length by manifest

test and evident proofes as also by the common opinion and judgement of the people, was laid to one Lucius Apuleius charge as manifest author of this common robbery, who a few dayes before by false and forged letters and colored honesty, fell so farre in favour with this Milo, that he entertained him into his house, and received him as a chiefe of his familiar friends, which Lucius after that he had sojourned there a good space, and won the heart of Miloes Maid, by fained love, did throughly learne the waies and doores of all the house, and curiously viewed the cofers and chests, wherein was laid the whole substance of Milo, neither was there small cause given to judge him culpable, since as the very same night that this robbery was done he fled away, and could not be found in no place: and to the intent hee might cleane escape, and better prevent such as made hew and crie after him, he tooke his white horse and galloped away, and after this, his servant was found in the house, who (accused as accessary to the felony and escape of his Master) was committed to the common gaole, and the next day following, was cruelly scourged and tormented till hee was welnigh dead, to the intent hee should confesse the matter, but when they could wreast or learne no such thing of him, yet sent they many persons after, towards Lucius Countrey to enquire him out, and so to take him prisoner. As he declared these things, I did greatly lament with my selfe, to thinke of mine old and pristine estate, and what felicity I was sometimes in, in comparison to the misery that I presently sustained, being changed into a miserable Asse, then had I no small occasion to remember, how the old and ancient Writers did affirme, that fortune was starke blind and without eies, because she alwaies bestoweth her riches upon evill persons, and fooles, and chooseth or favoureth no mortall person by judgement, but is alwaies conuersant, especially with such as if she could see, she should most shunne, and forsake, yea and that which is more worse, she soweth such evill or contrary opinions in men, that the wicked doe glory with the name of good, and contrary the good

and

and innocent be detracted and slandred as evill. Furthermore I, who by her great cruelty, was turned into a foure footed Asse, in most vile and abject manner: yea, and whose estate seemed worthily to be lamented and pitied of the most hard and stonie hearts, was accused of theft and robbing of my deare host Milo, which villany might rather be called parricide then theft, yet might not I defend mine owne cause or denie the fact any way, by reason I could not speake, howbeit least my conscience should seeme to accuse me by reason of silence, and againe being enforced by impatience I endevored to speake, and faine would have said, Never did I that fact, and verely the first word, never, I cried out once or twise, so we what handsome, but the residue I could in no wise pronounce, but still remaining in one voice, cried, never, never, never. Howbeit I settled my hanging lips as round as I could to speake the residue: but why should I further complaine of the cruelties of my fortune, since as I was not much ashamed, by reason that my servant and my horse, was likewise accused, with me of the robbery.

While I pondered with my selfe all these things, a great care to my remembrance, touching the death, which the theeves provided for me and the maiden, and still as I loked downe to my belly, I thought of my poore gentlewoman that should be closed within me. And the theefe which a little before, had brought the false newes against me, drew out of the skirt of his coate, a thousand crowns, which he had rifled from such as he met, and brought it into the common treasury. Then he carefully enquired how the residue of his companions did. To whom it was declared that the most valiant was murdred and slaine in divers manners, whereupon he perswaded them to remit all their affaires a certaine season, and to seeke for other fellowes to be in their places, that by the exercise of new lads, the terror of their martiall band might be reduced to the old number, assuring them that such as were unwilling, might be compelled by menaces and threatnings, and such as were willing might be incouraged

forward.

forward with reward. Further he said, that there were some, which (seeing the profite which they had) would forsake their base and servile estate, and rather bee contented to live like tyrants amongst them. Moreover he declared, that for his part he had spoken with a certaine tall man, a valiant companion, but of young age, stout in body, and couragious in fight, whom he had fully perswaded to exercise his idle hands, dull with slothfulnesse, to his greater profit, and (while he might) to receive the blisse of better Fortune, and not to hold out his stardy arme to begge for a penny, but rather to take as much gold and silver as hee would. Then every one consented, that hee that seemed so worthy to be their companion, should be one of their company, and that they would search for others to make up the residue of the number, whereupon he went out, and by and by (returning againe) brought in a tall young man (as he promised) to whom none of the residue might bee compared for hee was higher then they by the head, and of more bignesse in body, his beard began to burgen, but hee was poorely apparelled, insomuch that you might see all his belly naked. As soone as he was entred in he said, God speed yee souldiers of Mars and my faithfull companions, I pray you make me one of your band, and I will ensure you, that you shall have a man of singular courage and lively audacity: for I had rather receive stripes upon my backe, then money or gold in my hands. And as for death (which every man doth feare) I passe nothing at all, yet thinke you not that I am an abject or a begger, neither judge you my vertue and prowesse by ragged clothes, for I have beene a Captaine of a great company, and subdued all the countrey of Macedonia. I am the renowned thefe Hemes the Thracian, whose name all countreyes and nations do so greatly feare: I am the sonne of Theron the noble theefe, nourished with humane blond entertained amongst the stoutest: finally I am inheritour and follower of all my fathers vertues, yet I lost in a short time all my company and all my riches, by one assault, which I made upon a Factor of the Prince, which sometime had beene

Cap-

taine of two hundred men, for fortune was cleane against me harken and I will tell you the whole matter.

There was a certaine man in the court of the Emperour, which had many offices, and in great favour, who at last by the envy of divers persons, was banished away and compelled to forsake the court: his wife Plocina a woman of rare faith and singular shamefastnes having borne ten children to her husband, despised all worldly pompe and delicacy, and determined to follow her husband, and to be partaker of his perils and danger, wherefore she cut off her hairs, disguised her self like a man, and toke with her all her treasure, passing through the hands of the souldiers, and the naked swords without any feare, whereby she endured many miseries, and was partaker of much affliction, to save the life of her husband, such was her love which she bare unto him. And when they had escaped many perillous dangers, as well by land by as sea, they went together towards Zacynthe, to continue there according as fortune had appointed. But when they were arrived on the sea coast of Actium (where we in our returne from Macedony were rouing about) when night came, they returned into a house not far distant from their ship. where they lay all night. Then we entred in and toke away all their substance, but verely we were in great danger: for the good matron perceiving us incontinently by the noise of the gate, went into the chamber, and called up every man by his name, and likewise the neighbors that dwelled round about, insomuch that by reason of the feare that every one was in, we hardly escaped away, but this most holy woman, faithfull and true to her husband (as the truth must be declared) returned to Cæsar, desiring his aid and puissance, and demanding vengeance of the injury done to her husband who granted all her desire: then went my company to wracke, insomuch that every man was slaine, so great was the authority and word of the Prince. Howbeit, when all my band was lost, and taken by search of the Emperours army, I onely stole away and delivered my selfe from the violence of the souldiers, for I clothed my selfe in a wo-

maus

mans attire, and mounted upon an Asse, that carryed barly sheaues, and (passing through the middle of them all) I escaped away, because every one deemed that I was a woman by reason I lacked a beard. Howbeit I left not off for all this nor did degenerate from the glory of my father, or mine own vertue, but freshly comming from the bloody skirmish, and disguised like a woman, I invaded townes and castles alone to get some pray. And therewithall he pulled out two thousand crownes, which he had under his coate, saying: Hold here the dowry which I present unto you, hold eke my person, which you shall alwayes find trusty and faithfull, if you willingly receive me: and I will ensure you that in so doing, within short space I will make and turne this stony house of yours into gold. Then by and by every one consented to make him their Captaine, and so they gave him better garments, and threw away his old. When they had changed his attire, hee imbraced them one after another, then placed they him in the highest rowme of the table, and dranke unto him in token of good lucke.

Chap. 25.

How the death of the Asse, and the Gentlewoman was stayed.

After supper they began to talke, and declare unto him the going away of the Gentlewoman, and how I bare her upon my backe, and what death was ordained for us two. Then he desired to see her. whereupon the Gentlewoman was brought forth fast bound, whom as soone as he beheld, he turned himselfe wringing his nose, and blamed them saying: I am not so much a beast, or so rash a fellow to drive you quite from your purpose, but my conscience will not suffer me to conceale any thing that toucheth your profit since I am as carefull for you, howbeit if my counsell doe displease you, you may at your liberty proceed in your enterprise. I doubt not but all theeves, and such as have a good iudgement, will preferre their owne lucre and gaine

gain aboue all things in the world, and aboue their vengeance, which purchaseth damage to divers persons. Therefore if you put this virgin in the Asses belly, you shall but execute your indignation against her, without all manner of profit: But I would advise you to carry the virgin to some towne and to sell her: and such a brave girle as she is, may be sold for a great quantity of money. And I my selfe know certaine bawdy Marchants, amongst whom peradventure one will give us summes of gold for her. This is my opinion touching this affaire: but advise you what you intend to do, for you may rule me in this case. In this manner the good theefe pleaded and defended our cause, being a good Patron to the silly virgin, and to me poore Asse. But they staied hereupon a good space, with long deliberation, which made my heart (God wot) and spirit greatly to quaile. Howbeit in the end they consented to his opinion, and by and by the Maiden was unlosed of her bonds, who seeing the young man, and hearing the name of brothels and bawdy Merchants, began to wax joyfull, and smiled with her selfe. Then began I to deeme evill of the generation of women, when as I saw the Maiden (who was appointed to be married to a young Gentleman, and who so greatly desired the same) was now delighted with the talke of a wicked brothel house, and other things dishonest. In this sort the consent and manners of women depended in the iudgement of an Asse.

Chap. 26.

How all the Theeves were brought asleepe by their new companion.

Then the young man spake againe, saying, Masters, why goe wee not about to make our prayers unto Mars, touching this selling of the Maiden, and to seeke for other companions. But as farre as I see, here is no other manner of beast to make sacrifice withall, nor wine sufficient for us to drinke.

Let me haue (quoth hée) tenne more with me, and wée will goe to the next Castle, to prouide for meat and other things necessary. So he and tenne more with him, went their way: In the meane season the residue made a great fire and an Alter with greene turffes in the honour of Mars. By and by after they came againe, bringing with them bottles of wine, and a great number of beasts, amongst which there was a big Ram Goat fat, old and hairy, which they killed and offered unto Mars. Then supper was prepared sumptuously, and the new companion said unto the other, You ought to accompt me not onely your Captaine in robbery and fight, but also in pleasures and lolity, wherenpon by and by with pleasant cheere he prepared meat, and trimming up the house he set all things in order, and brought the pottage and dainty dishes to the Table: but aboue all he plyed them wel with great pots of wine. Sometimes (seeming to fetch somewhat) hée would goe to the Maiden and giue her pieces of meate which he priuily tooke away, and would drinke unto her, which she willingly tooke in good part. Moreover, hée kissed her twice or thrice, whereof she was well pleased, but I (not well contented thereat) thought in my selfe: O wretched Maid thou hast forgotten thy marriage, and doest esteeme this stranger and bloudy theefe aboue thy husband which thy Parents ordained for thée, now perceiue I well thou hast no remorse of conscience, but more delight to tarry and play the harlot heere amongst so many swords. What? knowest thou not how the other theeues if they knew thy demeanour, would put thée to death as they had once appointed, and so worke my destruction likewise? Well now I perceiue thou hast a pleasure in the damnage and hurt of other. While I did angerly deuise with my selfe all these things, I perceiued by certaine signes and tokens (not ignorant to so wise an Asse) that he was not the notable theefe Hemus, but rather Lepolemus her husband, for after much communication he beganne to speake more franckly, not fearing at all my presence, and said, be of good cheere my sweete friend

Charites,

Charites, for thou shalt have by and by all these thy enemies captive unto thée. Then hée filled wine to the théeves more and more, and never ceased, till as they were all overcome with abundance of meat and drinke, when as hée himselfe abstained and voided his owne appetite. And truely I did greatly suspect, least hée had mingled in their cups some deadly poyson, for incontinently they all fell downe asléepe on the ground one after an other, and lay as though they had beene dead.

Chap. 27.

How the Gentlewoman was carried home by her husband while the theeves were asleepe, and how much *Apuleius* was made of.

When the théeves were all asléepe by their great & immoderate drinking, the young man Lepolemus took the Maiden and set her upon my backe, and went homeward. When we were come home, all the people of the Citie, especially her Parents, friends, and family, came running forth joyfully, and all the children and Maidens of the towne gathered together to sée this virgin in great triumph sitting upon an Asse. Then I (willing to shew as much joy as I might, as present occasion served) I set and pricked up my long eares, I ratled my nosethrils, and cryed stoutly, nay rather I made the towne to ring againe with my shrilling sound, when wée were come to her fathers house, shée was received into a chamber honourably: as for me, Lepolemus (accompanied with a great number of Citizens) did presently after drive me backe againe with other horses to the cave of the théeves, where wee found them all asléepe lying on the ground as wée left them, then they first brought out all the gold, and silver, and other treasure of the house, and laded us withall, which when they had done, they threw many of the theeves downe into the bottome of déepe ditches, and the residue

they slew with their swords: after this we returned home glad and merry of so great vengeance upon them, and the riches which we carried was commited to the publike treasurie. This done, the Maid was married to Lepolemus, according to the law whom by so much travell he had valiantly recouered: then my good Mistresse looked about for me, and asking for me commanded the very same day of her marriage, that my manger should be filled with barly, and that I should have hay & oats aboundantly, and she would call me her little Camell. But how greatly did I curse Fotis, in that she transformed me into an Asse, and not into a dogge, because I saw the dogges had filled their paunches with the reliks and bones of so worthy a supper, the next day this new wedded woman (my Mistresse) did greatly commend me before her Parents and husband, for the kindnesse which I had shewed unto her and never leaued off, untill such time as they promised to reward me with great honours. then they called together all their friends and thus it was concluded, one said, that I should be closed in a stable and never worke, but continually to be fedde and fatted with fine and chosen barly and beanes, and good litsour. howbeit another prevailed, who wishing my liberty, perswaded them that it was better for me to runne in the fields amongst the lascivious horses and mares, whereby I might engender some mules for my Mistresse, then he that had in charge to keepe the horse, was called for & I was delivered unto him with great care, insomuch that I was right pleasant and joyous, because I hoped that I should carry no more fardels nor burthens, moreover I thought that when I should thus beat liberty, in the spring time of the yeere when the meddows and fields were greene, I should find some roses in some place, whereby I was fully perswaded that if my Master and Mistresse did render to me so many thanks and honours being an Asse, they would much more reward me being turned into a man: but when hee (to whom the charge of me was so straightly committed) had brought me a good way distant from

the

the City, I perceiued no delicate meates nor no liberty which I should haue, but by and by his couetous wife and most cursed queane made me a mill Asse, and (beating me with a cudgill full of knots) would wring bread for her selfe and her husband out of my skinne, yet was she not contented to weary me and make me a drudge with carriage and grinding of her owne corne, but I was hired of her neighbours to beare their sackes likewise, howbeit shee would not giue me such meate as I should haue, nor sufficient to sustaine my life withall, for the barly which I ground for mine owne dinner she would sell to the Inhabitants by. And after that I had laboured all day, she would set before me at night a little filthy branne, nothing cleane but full of stones. Being in this calamity, yet fortune wrought me other torments, for on a day I was let lose into the fields to pasture, by the commandement of my master. O how I leaped for ioy, how I neighed to see my selfe in such liberty, but especially since I beheld so many Mares, which I thought should be my wiues and concubines, and I espied out and chose the fairest before I came nigh them, but this my ioyfull hope turned into utter destruction, for inconstinently all the stone Horses which were well fedde and made strong by ease of pasture, and thereby much more puissant then a poore Asse, were iealous over me, and (hauing no regard to the law and order of God Iupiter) ranne fiercely and terribly against me, one lifted up his forefeete and kicked me spitefully, another turned himselfe, and with his hinder heeles spurned me cruelly, the third threatning with a malicious neighing dressed his eares and shewing his sharpe and white teeth bit me on euery side. In like sort haue I read in Histories how the king of Thrace would throw his miserable ghests to be torne in peeces and deuoured of his wild Horses, so niggish was that Tyrant of his prouender, that he nourished them with the bodies of men.

Chapter 28.

How *Apuleius* was made a common Asse to fetch home wood, and how he was handled by a boy.

AFter that I was thus handled by horses, I was brought home againe to the Mill, but behold fortune (insatiable of my torments) had devised a new paine for me, I was appointed to bring home wood every day from a high hill, and who should drive me thither and home againe, but a boy that was the veriest hangman in all the world, who was not contented with the great travell that I toke in climbing up the hill, neither pleased when he saw my hose torne and worne away by sharpe flintes, but he beat me cruelly with a great staffe, insomuch that the marrow of my bones did ake for woe, for he would strike me continually on the right hip, and still in one place, whereby he tore my skinne and made of my wide sore a great hole or trench, or rather a window to loke out at, and although it runne downe of blood, yet would he not cease beating me in that place, moreover he laded me with such great burthens of wood that you would thinke they had beene rather prepared for Elephants then for me, and when he perceived that my wood hanged more on one side then another, (when he should rather take away the heavy sides, and so ease me, or else lift them up to make them equall with the other) he laid great stones upon the weaker side to remedy the matter, yet could he not be contented with this my great misery and immoderate burthens of wood, but when hee came to any river (as there were many by the way) he to save his feete from water, would leape upon my loynes likewise, which was no small loade upon loade. And if by adversity I had fell downe in any dirty or myrie place, when he should have pulled me out either with ropes, or lifted me up by the taile, he would never helpe me, but lay me on from top to toe with a mighty staffe, till he had left no haire on all my body, no not so much

as

as on mine eares, whereby I was compelled by force of blowes to ſtand up. The ſame hangman boy did inuent another torment for me, he gathered a great many ſharp thornes as ſharp as nædles and bound them together like a fagot, and tyed them at my taple to pricke me, then was I afflicted on every ſide, for if I had indeauoured to runne away, the thorns would haue pricked me, if I had ſtood ſtill, the boy would haue beaten mee, and yet the boy beate mee to make me runne, whereby I perceiued that the hangman did deuiſe nothing elſe ſaue onely to kill me by ſome manner of meanes, and he would ſweare and threaten to do me worſe harme, and becauſe hée might haue ſome occaſion to execute his malicious minde, upon a day (after that I had endeauoured too much by my patience) I lifted up my héeles and ſpurned him ſelfauouredly. Then he inuented this vengeance againſt me, after that he had well laded me with ſhrubs and rubble, and truſſed it round upon my backe, hée brought me out into the way: then hee ſtole a burning coale out of a mans houſe of the next village, and put it into the middle of the rubbell, the rubbell and ſhrubs being very dry, did fall on a light fire and burned me on every ſide. I could ſée no remedy how I might ſaue my ſelfe, and in ſuch a caſe it was not beſt for me to ſtand ſtill: but fortune was fauourable towards me, perhaps to reſerue me for more dangers, for I eſpyed a great hole full of raine water that fell the day before, thither I ranne haſtily and plunged my ſelfe therein, in ſuch ſort that I quenched the fire, and was deliuered from that preſent perill, but the vile boy to excuſe himſelfe declared to all the neighbours and ſhepheards about, that I willingly tumbled in the fire as I paſſed through the village. Then he laughed upon me ſaying: How long ſhall we nouriſh and kéepe this fiery Aſſe in vaine.

How

Chapter 29.

How *Apuleins* was accused of Lechery by the boy.

A Few dayes after, the boy invented another mischiefe: For when he had sold all the wood which I bare, to certaine men dwelling in a village by, he lead me homeward unladen: And then he cryed that he was not able to rule me, and that hee would not drive mee any longer to the hill for wood, saying: Doe you not see this slow and dull Asse, who besides all the mischiefes that he hath wrought already, inventeth daily more and more. For he espyeth any woman passing by the way, whether she be old or marryed, or if it be a young child, hee will throw his burthen from his backe, and runneth fiercely upon them. And after that he hath thrown them downe, he will stride over them to commit his buggery and beastly pleasure, moreover hee will faine as though hee would kisse them, but he will bite their faces cruelly, which thing may worke us great displeasure, or rather to be imputed unto us as a crime: & even now when he espyed an honest maiden passing by the high way, he by and by threw downe his wood and runne after her: And when he had throwne her down upon the ground, he would have ravished her before the face of all the world, had it not béene that by reason of her crying out, she was succored and pulled from his héles, and so delivered. And if it had so come to passe that this fearefull maid had béene slaine by him, what danger had we béene in? By these and like lies, he provoked the shepheards earnestly against me, which grieved mee (God wot) full sore that said nothing. Then one of the shepheards said: Why doe we not make sacrifice of this common adulterous Asse. My sonne (quoth he) let us kill him and throw his guts to the dogges, and reserve his flesh for the labourers supper. Then let us cast dust upon his skinne, and carry it home to our master, and say that the Wolves have devoured him. The boy that was my evill accuser, made no delay, but prepared himselfe

himselfe to execute the sentence of the shepheard, reioycing of my present danger, but O how greatly did I then repent that the stripe which I gave him with my heele had not killed him. Then he drew out his sword and made it sharp upon the whetstone to slay me, but another of the shepheards gan say, verely it is a great offence to kill so faire an Asse. And so (by accusation of luxurie and lascitious wantonnesse) to lack so necessarie his labour and service, where otherwise if ye would cut off his stones, he might not onely be depryued of of his courage but also become gentle, that we should be delyuered from all feare and danger. Moreover he would be thereby more fat and better in flesh. For I know my selfe as well many Asses, as also most fierce horses, that by reason of their wantonnesse have bene most mad and terrible, but (when they were gelded and cut) they have become gentle and tame, and tractable to all vse. Wherefore I would counsell you to geld him. And if you consent thereto, I will by and by, when I go to the next market fetch mine irons and tooles for the purpose: And I ensure you after that I have gelded and cut off his stones, I will deliver him unto you as tame as a lambe. When I did perceive that I was delivered from death, and reserved to be gelded, I was greatly sorie, insomuch that I thought all the hinder part of my body and my stones did ake for woe, but I sought about to kill my selfe by some manner of meanes, to the end if I should die, I would die with unperished members.

Chap. 30.

How the boy that lead Apuleius to the field, was slaine in the wood.

While I devised with my selfe in what manner I might end my life, the roperipe boy on the next morrow lead me to the same hill againe, and tied me to a bow of a great Oke, and in the meane season he toke his hatchet and cut wood to load me withall, but behold there crept out of a

cause by, a marbailous great Beare, holding out his mighty head, whom when I saw, I was sodainly stroken in feare, and (throwing all the strength of my body into my hinder heeles) lifted up my strained head and brake the halter, wherewith I was tied. Then there was no need to bidde me runne away, for I scoured not onely on foot, but tumbled over the stones and rocks with my boy till I came into the open fields, to the intent I would escape from the terrible Beare, but especially from the boy that was worse then the Beare. Then a certaine stranger that passed by the way (espying me alone as a stray Asse) took me up and roade upon my backe, beating me with a staffe (which he bare in his hand) through a wide and unknowne lane, whereat I was nothing displeased, but willingly went forward to avoid the cruell paine of geloing, which the shepherds had ordained for me, but as for the stripes I was nothing moved, since I was accustomed to be beaten so every day. But evill fortune would not suffer me to continue in so good estate long: For the shepheards looking about for a Cow that they had lost (after they had sought in divers places) fortuned to come upon us unwares, who when they espied and knew me, they would have taken me by the halter, but he that rode upon my backe resisted them saying, O Lord masters, what intend you to do? Will you robbe me? Then said the shepheards, what? thinkest thou we handle thee otherwise then thou deservest, which hast stollen away our Asse? Why dost thou not rather tell us where thou hast hidden the boy whom thou hast slaine? And therewithall they pulled him downe to the ground, beating him with their fists, and spurning him with their feete. Then he answered unto them saying, that he saw no manner of boy, but onely found the Asse lose and straying abroad, which he took up to the intent to have some reward for the finding of him and to restore him againe to his Master. And I would to God (quoth he) that this Asse (which verely was never seene) could speake as a man to give witnesse of mine innocency: Then would you be ashamed of the injury which you have done to me. Thus

(reasoning

(reasoning for himselfe he nothing prevailed, for they tied the halter about my necke, and (maugre his face) pulled me quite away, and lead me backe againe through the woods of the hill to the place where the boy accustomed to resort. And after they could find him in no place, at length they found his body rent and torne in peeces, and his members dispersed in sundry places, which I well knew was done by the cruell Beare: verely I would have told it if I might have spoken, but (which I could onely do) I greatly reioyced at his death, although it came too late. Then they gathered together the peeces of his body and buried them. By and by they laid the fault to my new Master, that woke me up by the way, and (bringing him home fast bound to their houses) purposed on the next morrow to accuse him of murther, and to lead him before the Justices to have iudgement of death.

Chap. 31.

How *Apuleius* was cruelly beaten by the Mother of the boy that was slaine.

In the manne season, while the Parents of the boy did lament and weepe for the death of their sonne, the shepheard (according to his promise) came with his instruments and toles to geld me, then one of them said, tush we little esteeme the mischiefe he did yesterday, but now we are contented that to morrow his stones shall not onely be cut off, but also his head. So was it brought to passe, that my death was delayed till the next morrow, but what thanks did I give to that good boy, who (being so slaine) was the cause of my pardon for one short day. Howbeit I had no time then to rest my selfe, for the Mother of the boy, weeping and lamenting for his death, attired in mourning vesture, tare her haire and beat her breast, and came presently into the stable, saying, Is it reason that this careless beast should do nothing all day but hold his head in the manger filling and filling his guts with meat without compassion of my great miserie, or remembrance of the pittifull death of his slaine Master: and contemning my age and

infirmity, thinketh that I am unable to revenge his mischiefs, moreover he would perswade me, that he were not culpable. Indeed, it is a convenient thing to lake and plead for safety: when as the conscience doeth confesse the offence, as théeves and malefactors accustome to do. But O good Lord, thou cursed beast, if thou couldest utter the contents of thine owne mind, whom (thought it were the veriest lie in all the world) mightest thou perswade that this murther was bolde or without thy fault, when as it lay in thy power, either to keepe off the théeves with thy heeles, or else to bite and teare them with thy téeth. Couldest not thou (that so often in his life time diddest spurne and kicke him) defend him now at the point of death, by the like meane? yet at least, thou shouldest have taken him upon thy backe, and so brought him from the cruell hands of the théeves: where contrary thou runnest away alone, forsaking thy good Master, thy pastor and conductor. Knowest thou not, that such as denie their wholsome help and aid to them which lie in danger of death, ought to be punished, because they have offended against good manners, and the law naturall: but I promise thée, thou shalt not long reioyce at my harmes, thou shalt féele the smart of thy homicide, and offence, I will sée what I can doe. And therewithall she uncloled her apron, and bound all my feete together, to the end I might not help my selfe, then she take a great barre, which accustomed to bar the stable doore, and never ceased beating me till she was so weary that the barre fell out of her hands, whereupon she (complaining of the same faintnesse of her armes) ran to her fire and brought a firebrand and thrust it under my taile, burning me continually, till such time as (having but one remedy) I all arayed her face and eies with my durty dunge, whereby (what with the stinke thereof, and what with the filthinesse that fell in her eies) she was so much blinded, so I enforced the queane to leave off, otherwise I had died as Meleager did by the sticke, which his mad Mother Althea cast into the fire.

The

The eight Booke of *Lucius Apuleius* of the Golden Asse.

Chap. 32.

How a young man came and declared the miserable death of Lepolemus and his wife Charites.

About midnight came a young man, which séemed to be one of the family of the good woman Charites, who sometimes endured so much misery and calamity with mee amongst the théeves, who after that hee had taken a stoole, and sate downe before the fire-side, in the company of the servants began to declare many terrible things that had happened unto the house of Charites saying: O yée house-kéepers, shepheards and cowheards, you shall understand that wee have lost our good mistris Charites miserably and by evill adventure: and to the end you may learne and know all the whole matter, I purpose to tell you the circumstance of every point, whereby such as are more learned then I (to whom fortune hath ministred more copious stile) may painte it out in paper in forme of an History. There was a young Gentleman dwelling in the next City, borne of good parentage, valiant in prowesse, and riche in substance, but very much given and addicted to whorehunting, and continuall revelling. Whereby he fell in company with Théeves, and had his hand ready to the effusion of humane blood, his

name was Thrasillus. The matter was this according to the report of every man. Hee demanded Charites in marriage, who although he were a man more comely then the residue that woed her, and also had riches abundantly, yet because he was of evill fame, and a man of wicked manners and conversation, he had the repulse and was put off by Charites, and so she married with Lepolemus. Howbeit this young man secretly loved her, yet moved somewhat at her refusall, hee busily searched some meanes to worke his damnable intent. And (having found occasion and opportunity to accomplish his purpose, which he had long time concealed) brought to passe, that the same day that Charites was delivered by the subtill meane and valiant audacity of her husband, from the puissance of the Thæbes, he mingled himselfe among the assembly, fayning that he was glad of the new marriage, and comming home againe of the maiden, whereby (by reason that he came of so noble parents) he was received and entertained into the house as one of their chiefe and principall friends: Howbeit under cloake of a faithfull wellwiller, hee dissimuled his mischievous mind and intent: in continuance of time by much familiarity and often conversation and banketting together, he fell more and more in favour, like as we see it fortuneth to Lovers, who first doe little delight themselves in love: till as by continuall acquaintance they kisse and imbrace each other. Thrasillus perceiving that it was a hard matter to breake his minde secretly to Charites, whereby he was wholly barred, from the accomplishment of his luxurious appetite, and on the other side perceiving that the love of her and her husband was so strongly lincked together, that the bond betweene them might in no wise be dissevered, moreover, it was a thing impossible to ravish her, although he had consented thereto yet was hee still provoked forward by vehement lust, when as hee saw himselfe unable to bring his purpose to passe. Howbeit at length the thing which seemed so hard and difficill, thorough hope of his fortified love, did now appeare easie and facill

but

but marke I pray you diligently to what end the furious force of his inordinate desire came. On a day Lepolemus went to the chase with Thrasillus, to hunt for Goates, for his wife Charites desired him earnestly to meddle with no other beasts, which were of more fierce and wilde nature. When they were come within the chase to a great thicket fortressed about with byers and thornes, they compassed round with their Dogs, and beset every place with nets. by and by warning was given to let lose. The Dogs rushed in with such a cry, that all the Forrest rang againe with the noyse, but behold there leaped out no Goat, nor Deere, nor gentle Hinde, but an horrible and dangerous wild Boare, hard and thicke skinned, bristeled terribly with thornes, foming at the mouth, grinding his teeth, and loking direfully with fiery eyes. The Dogs that first set upon him, he tare and rent with his tuskes, and then he ranne quite through the nets, and escaped away. When wee saw the fury of this beast, wee were greatly striken with feare, and because wee never accustomed to chase such dreadfull Boares, and further because we were unarmed and without weapons, we got and hid our selves under bushes and trees. Then Thrasillus having found opportunity to worke his treason, said to Lepolemus: What stand we here amazed? Why show we our selves like dastards? Why lose we so worthy a prey with our feminine hearts? Let us mount upon our Horses, and pursue him incontinently: take you a hunting staffe, and I will take a chasing speare, by and by they leaped upon their Horses, and followed the beast. But see returning against them with furious force, prved with his eyes, on whom hee might first assayle with his tuskes: Lepolemus strooke the beast first on the backe with his hunting staffe. Thrasillus faining to ayde and assist him, came behind, and cut off the hinder legges of Lepolemus Horse, in such sort that hee fell downe to the ground with his master: and forthwith the Boare came upon Lepolemus, and furiously tare and rent him with his teeth. Howbeit, Thrasillus was not sufficed to

see

see him thus wounded, but when he desired his friendly help, he thrust Lepolemus through the right thigh with his speare, the more because he thought the wound of the speare, would be taken for a wound of the Boars teeth, then he killed the beast likewise. And when he was thus miserably slaine, every one of us came out of our holes, and went towards our slaine master. But although that Thrasilus was joyfull of the death of Lepolemus, whom he did greatly hate, yet he c loked the matter with a sorrowfull countenance, he fained a dolorous face, he often imbraced the body which himselfe slew, he played all the parts of a mourning person, saving there fell no teares from his eyes. Thus hee resembled us in each point, who verily and not without occasion, had cause to lament for our master, laying all the blame of this homicide unto the Boare. Incontinently after the sorrowfull newes of the death of Lepolemus, came to the eares of all the family, but especially to Charites, who after she had heard such pitifull tydings, as a mad and raging woman, ran up and down the streets, crying & howling lamentably. All the Citizens gathered together and such as they met, bare them company running towards the chasse. When they came to the slaine body of Lepolemus, Charites threw her selfe upon him weeping and lamenting grievously for his death. in such sort, that she would have presently ended her life, upon the corps of her slaine husband, whom shee so entirely loved, had it not beene that her parents and friends did comfort her, and pulled her away. The body was taken up, and in funerall pompe brought to the City and buried. In the meane season, Thrasilus fained much sorrow, for the death of Lepolemus, but in his heart he was well pleased and joyfull. And to counterfeit the matter, he would come to Charites and say: O what a losse have I had of my friend, my fellow, my companion Lepolemus? O Charites comfort your selfe, pacifie your dolour, restraine your weeping, beat not your breasts: and with such other and like words and divers examples, he endeavoured to asswage her great sorrow, but he spake not this for any

other

other intent but to win the heart of the woman, and to nourish his odious love with filthy delight. Howbeit, Charites after the buriall of her husband sought the meanes to follow him, and (not sustaining the sorrows wherein she was wrapped) got her secretly into a chamber and purposed to finish her life there with dolour and tribulation. But Thrasillus was very importunate, and at length brought to passe, that at the intercession of the Parents and friends of Charites, she somewhat refreshed her fallen members with refection of meate and baine. Howbeit, she did it more at the commandement of her Parents, then for any thing else: for she could in no wise be merry, nor receive any comfort, but tormented her selfe day and night before the Image of her husband which she made like unto Bacchus, and rendred unto him divine honours and services. In the meane season Thrasillus not able to refraine any longer, before Charites had allwaged her dolor, before her troubled mind had pacified her fury, even in the middle of all her griefes, while she tare her haire and rent her garments, demanded her in marriage, and so without shame, he detected the secrets and unspeakeable deceipts of his heart. But Charites detested and abhorred his demand, and as she had beene stroken with some clap of thunder, with some stonne, or with the lightning of Iupiter, she presently fell downe to the ground all amazed. Howbeit when her spirits were revived and that she returned to her selfe, perceiving that Thrasillus was so importunate, she demanded respite to deliberate and to take advise on the matter, in the meane season, the shape of Lepolemus that was slaine so miserably, appeared to Charites saying, O my swæt wife (which no other person can say but I) I pray thee for the love which is betweene us two, if there be any memorie of me in thy heart, or remembrance of my pitifull death, marry with any other person, so that thou marry not with the traitour Thrasillus, have no conference with him, eate not with him, lie not with him, avoid the bloudie hand of mine enemie, couple not thy selfe with a parricide, for those

wounds (the blood whereof thy teares did wash away) were not the wounds of the flesh of the Boare, but the speare of Thrasillus, that depryved me from thee. This spake Lepolemus, unto his loving wife, and declared the residue of the damnable fact. Then Charites, awaking from sleepe, began to renew her dolour, to teare her garments, and to beate her armes with her comely hands, howbeit she revealed the vision which she saw to no manner of person, but dissimuling that she knew no part of the mischiefe, devised with her selfe how she might be revenged on the traitor, and finish her owne life, to end and knit up all sorrow. Incontinently came Thrasillus, the detestable demander of sodaine pleasure, and wearied the closed eares of Charites with talke of marriage, but she gently refused his communication, and colouring the matter, with passing craft to the modest of his earnest desires gan say, Thrasillus you shall understand that yet the face of your brother and my husband, is alwayes before mine eies, I smell yet the Cinamon sent of his pretious body, I yet feele Lepolmus alive in my heart, wherefore you shall do well if you grant to me miserable woman, necessarie time to bewaile his death, that after the residue of a few moneths, the whole peare may be expired. which thing toucheth as well my shame as your wholsome profit, lest peradventure by your speed and quicke marriage we should luckily raise and provoke the spirit of my husband to worke our destruction. Howbeit Thrasillus was not contented with this promise, but more and more came upon her: Insomuch, that she was enforced to speake to him in this manner. My friend Thrasilus, if thou be so contented untill the whole peare be compleate and finished, beholo here is my bodie, take thy pleasure, but in such sort and so secret that no servant of the house may perceive it. Then Thrasillus trusting to the false promises of the woman, and preferring his inordinate pleasure above all things in the world, was joyfull in his heart and looked for night,

when

when as he might have his purpose. But come thou about midnight (quoth Charites) disguised without companie, and doe but hisse at my chamber dooze, and my nourse shall attend and let thée in. This counsell pleased Thrasillus marvellously, who (suspecting no harme) did alwaies looke foz night, and the houre assigned by Charites: The time was scarce come, when as (according to her commandement) he disguised himselfe, and went straight to the chamber, where he found the nourse attending foz him, who (by the appointment of her Mistresse) fed him with flattering talke, and gave him mingled and doised dzinke in a cup, excusing the absence of her Mistresse Charites, by reason that she attended on her Father being sick, untill such time, that with sweet talke and operation of the wine, he fell in a sound sleepe: Now when he lay pzostrate on the ground readie to all adventure, Charites (being called foz) came in, and with manly courage and bold foize stood over the sleeping murderer, saying: behold the faithfull companion of my husband, behold this valiant hunter; behold me deere spouse, this is the hand which shed my blood, this is the heart which hath devised so many subtill meanes to wozke my destruction, these be the eies whom I have ill pleased, behold now they forethew their owne destinie, sleepe careleste, dzeame that thou art in the hands of the mercifull, foz I will not hurt thée with thy swozd oz any other weapon, God forbid that I should slay thée as thou slewest my husband, but thy eies shall faile thee, and thou shalt see no moze, then that whereof thou dzeamest: Thou shalt thinke the death of thine enemie moze sweet then thy life; Thou shalt see no light, thou shalt lacke the aide of a leader, thou shalt not have me as thou hopest, thou shalt have no delight of my marriage, thou shalt not die, and yet living thou shalt have no ioy, but wander betweene light and darknesse as an unsure Image: thou shalt seeke foz the hand that pzicked out thine eies, yet shalt thou not know of whom thou shouldest complaine: I will make sacrifice with the blood of thine eies

upon the graue of my husband, but what gainest thou through my delay? Perhaps thou dreamest that thou embracest me in thy armes, leaue off the darknesse of sléepe and awake thou to receiue a penall depriuation of thy sight, lift up thy face, regard thy vengeance and euill fortune, reckon thy miserie, so pleaseth thine eies to a chast woman, that thou shalt haue blindnesse to thy companion and an euerlasting remorse of thy miserable conscience. When she had spoken these words, she tooke a great néedle from her head and pricked out both hir eies: which done, she hir selfe by caught the naked sword which her husband Lepolemus accustomed to weare, and ranne throughout all the Citie like a mad woman towards the Sepulchre of her husband. Then all we of the house, with all the Citizens, ranne incontinently after her to take the sword out of her hand, but she clasping about the tombe of Lepolemus, kept us off with her naked weapon, and when she perceiued that euery one of us wept and lamented, she spake in this sort; I pray you my friends wéepe not, nor lament for me, for I haue reuenged the death of my husband, I haue punished deseruedly the wicked breaker of our marriage, now is it time to séeke out my sweet Lepolemus, and presently with this sword to finish my life. And therewithall after she had made relation of the whole matter, declared the vision which she saw and told by what meane she deceiued Thrasillus, thrusting her sword under her right brest, and wallowing in her owne blood, at length with manly courage yéelded up the Ghost. Then immediatly the friends of miserable Charites did bury her body within the same Sepulchre. Thrasillus hearing all the matter, and knowing not by what meanes he might end his life, for he thought his sword was not sufficient to reuenge so great a crime, at length went to the same Sepulchre, and cryed with a loud voice, saying.

O yée dead spirites whom I haue so highly and greatly offended, vouchsafe to receiue me, behold I make Sacrifice unto you with my whole body: which said, hée

closed

closed the Sepulchre, purposing to famish himselfe, and so finish his life there in sorrow. These things the young man with pitifull sighes and teares, declared unto the Cowheards and Shepheards, which caused them all to weepe: but they fearing to become subiect unto new masters, prepared themselves to depart away.

Chapter 33.

How Apuleius was lead away by the Horsekeeper: and what danger he was in.

BY and by the Horsekéeper, to whom the charge of me was committed, brought forth all his substance, and laded me and other Horses withall, and so departed thence: we bare women, children, pullets, sparrowes, kiddes, whelpes, and other things which were not able to kéepe pace with us, and that which I bare upon my backe, although it was a mighty burthen, yet seemed it very light, because I was driven away from him that most terribly had appointed to kill me, when we had passed over a great mountaine full of trees, and were come againe into the open fields, behold we approached nigh to a faire and rich Castell, where it was told unto us that we were not able to passe in our iournry that night, by reason of the great number of terrible Wolves wh'ch were in the Country about, so fierce and cruell that they put every man in feare, in such sort that they would invade and set upon such which passed by like theeves, and devoure both them and their beasts. Moreover, we were advertised that there lay in the way where we should passe, many dead bodies eaten and torne with wolves. Wherefore we were willed to stay there all night, and on the next morning, to goe close and round together, whereby we might passe and escape all dangers. But (notwithstanding this good counsell) our caitife drivers were so covetous to goe forward and so fearefull of pursuite, that they never stayed till the morning: But being welnigh midnight, they made us trudge in our way

apace: Then I fearing the great danger which might happen, ran amongst the middle of the other Horses, to the end I might defend and save my poore buttockes from the Wolves, whereat every man much marvelled to see, that I scowred away swifter then the other Horses. But such was my agility, not to get me any prayse, but rather for feare, at that time I remembred with my selfe, that the valiant Horse Pegasus, did fly in the ayre more to avoyd the danger of dreadfull Chimera, then for any thing else. The shepheards which drave us before them were well armed like warriours: One had a speare, another had a sharpehooke, some had darts, some clubbes, some gathered up great stones, some held up their sharp javelings, and some feared away the Wolves with light fire-brands. Finally wee lacked nothing to make up an Army, but onely Drummes and Trumpets, but when we had passed these dangers, not without small feare, we fortuned to fall into worse, for the Wolves came not upon us, either because of the great multitude of our company, or else because our firebrands, or peradventure they were gone to some other place, for we could see none, but the Inhabitants of the next villages (supposing that we were Theeves by reason of the great multitude) for the defence of their owne substance, and for the feare that they were in, set great and mighty mastifs upon us, which they had kept and nourished for the safety of their houses, who compassing us round about leaped on every side, tearing us with their teeth, in such sort that they pulled many of us to the ground, verily it was a pittifull sight to see so many Dogs, some following such as flyed, some invading such as stood still, some tearing those which lay prostrate, but generally there were none which escaped cleare: Behold upon this another danger ensued, the Inhabitants of the Towne stood in their garrets and windowes, throwing great stones upon our heads, that wee could not tell whether it were best for us to avoyd the gaping mouthes of the Dogges at hand or the perill of the stones afarre, amongst whome

there

there was one that hurled a great stone upon a woman, which sate upon my backe, who cryed out pitiously, desiring her husband to helpe her. Then he (comming to succour and ayd his wife) beganne to speake in this sort: Alas masters, what mean you to trouble us poore labouring men so cruelly? What meane you to revenge your selves upon us, that doe you no harme: What thinke you to gaine by us? you dwell not in Caves or Dennes: you are no people barbarous, that you should delight in effusion of humane blood. At these words the tempest of stones did cease, and the storme of the Dogges banished away. Then one (standing on the toppe of a great Cypresse tree) spake unto us saying: Thinke you not masters that we doe this to the intent to rifle or take away any of your goods, but for the safeguard of our selves and family, now a Gods name you may depart away. So we went forward, some wounded with stones, some bitten with Dogs, but generally there was none which escaped free.

Chap. 34.

How the shepheards determined to abide in a certaine wood to cure their wounds.

When we had gone a good part of our way, we came to a certaine wood invironed with great trees and compassed about with pleasant meddowes, wherras the Shepheards appointed to continue a certaine space to cure their wounds and sores, then they sate downe on the ground to refresh their wearie minds, and afterwards they sought for medicines, to heale their bodies: some washed away their blood with the water of the running River: some stopped their wounds with Spunges and cloutes, in this manner every one provided for his owne safety. In the meane season we perceived an old man, who seemed to be a Shepheard, by reason of the Goates and Sheep that fed round about him. Then one of our company demanded whether he had any milke, butter, or cheese to sell. To whom he made answere saying: Doe

you

you loke for any meate or drinke, or any other refection here. Know you not in what place you be?

And therewithall he toke his sheepe and drave them away as fast as he might possible. This answere, made our shepheards greatly to feare, that they thought of nothing else, but to enquire what Country they were in: Howbeit they saw no manner of person of whom they might demand. At length as they were thus in doubt, they perceived another old man with a staffe in his hand very weary with travell, who approching nigh to our company, began to weepe and complaine saying: Alas masters I pray you succour me miserable caitife, and restore my nephew to me againe, that by following a sparrow that flew before him, is fallen into a ditch hereby, and verily I thinke he is in danger of death. As for me, I am not able to helpe him out by reason of mine old age, but you that are so valiant and lusty may easily helpe me herein, and deliver me my boy, my heire and guide of my life. These words made us all to pity him: And then the youngest and stoutest of our company, who alone escaped best the late skirmish of Dogges and stones, rose up and demanded in what ditch the boy was fallen: Mary (quod he) yonder, and pointed with his finger, and brought him to a great thicket of bushes and thornes where they both entred in. In the meane season after, we cured our woundes, we toke up our packs, purposing to depart away. And because we would not goe away without the young man our fellow: The shepheards whistled and called for him, but when he gave no answer, they sent one out of their company to seeke him out, who after a while returned againe with a pale face and sorrowfull newes, saying that he saw a terrible Dragon eating and devouring their companion: and as for the old man, hee could see him in no place. When they heard this, (remembring likewise the words of the first old man that shaked his head, and drave away his sheep) they ran away beating us before them, to fly from this desart and pestilent Country.

How

Chap. XXXV.

How a woman killed her selfe and her child, because her husband haunted harlots.

After that we had passed a great part of our journey, we came to a village where we lay all night, but harken, and I will tell you what mischiefe happened there: you shall understand there was a servant to whom his Master had committed the whole government of his house, and was Master of the lodging where we lay: this servant had married a Maiden of the same house, howbeit he was greatly in love with a harlot of the towne and accustomed to resort unto her, wherewith his wife was so highly displeased and became so jealous, that she gathered together all her husbands substance, with his tales and books of account, and threw them into a light fire, she was not contented with this, but she took a cord and bound her child which she had by her husband, about her middle and cast her selfe headlong into a deepe pit: The Master taking in evill part the death of these twaine, took his servant which was the cause of this murther by his luxurie, and first after that he had put off all his apparell, he annointed his body with honey, and then bound him fast to a fig-tree, where in a rotten stocke a great number of Pismares had builded their neasts, the Pismares after they had felt the sweetnesse of the honey came upon his body, and by little and little (in continuance of time) devoured all his flesh, in such sort, that there remained on the tree but his bare bones: this was declared unto us by the inhabitants of the village there, who greatly sorrowed for the death of this servant, then we avoiding likewise from this dreadfull lodging, incontinently departed away.

Chap. XXXVI.

How *Apuleius* was cheapned by divers persons, and how they looked in his mouth to know his age.

After this we came to a faire Citie very populous where our shepheards determined to continue, by reason that it seemed a place where they might live unknowne, far from such as should pursue them, and because it was a country very

very plentifull of corne and other victuals, where when we had remained the space of three dayes, and that I poore Asse and the other horses were fed and kept in the stable to the intent we might seeme more saleable, we were brought out at length to the market, and by and by a crier sounded with his horne to notifie that we were to be sold, all my companion horses were brought up by Gentlemen, but as for me I stood still forsaken of all men. And when many buiers came by and looked in my mouth to know mine age, I was so weary with opening my iawes that at length unable to endure any longer) when one came with a stinking paire of hands, and grated my gummes with his filthy fingers, I bit them cleane off, which thing caused the standers by to forsake me as being a fierce and cruell beast: the crier when he had gotten a hoarse voice with crying, and saw that no man would buy me, began to mocke me saying, to what end stand we here with this wilde Asse, this feeble beast, this slow iade with worne bones, good for nothing but to make sives of his skin? Why do we not giue him to some body, for he earneth not his hay, in this manner he made all the standers by to laugh exceedingly, but my evill fortune which was ever so cruell against me, whom I by travell of so many countreys could in no wise escape, did more and more envie me, with invention of new meanes to afflict my poore body in giving me a new Master as spitefull as the rest. There was an old man somewhat bald, with long and gray haire, one of the number of those that go from town to town, throughout all the villages, bearing the Image of the goddesse Syria, and playing with Cimbals to get the almes of good and charitable folks, this old man came hastely towards the cryer, and demanded where I was bred, marry (quoth he) in Cappadocia: Then he enquired what age I was of, the cryer answered as a Mathematician, which disposed to me my Planets, that I was five yeares old, and willed the old man to looke in my mouth: For I would not willingly (quoth he) incur the penalty of the law Cornelia, in selling a free Citizen for a servile slave, buy a Gods name, this faire beast to ride home on, and about

in the countrey: But this curious huter did neuer stint to question of my qualities and at length he demanded whether I were gentle or no: Gentle (quoth the crier) as gentle as a Lambe, tractable to all vse, he will neuer bite, he will neuer kicke but you would rather thinke that vnder the shape of an Asse there were some well aduised man, which verely you may easily coniect for if you would thrust your nose in his taile you shall perceiue how patient he is: Thus the crier mocked the old man, but he perceiuing his tauntsand iests, waxed very angry saying, away doting cryer, I pray the omnipotent and omniparent goddesse Syria, Saint Sabod, Bellona, with her mother Idea, and Venus, with Adonis, to strike out both thine eies, that with taunting mocks hast scoffed me in this sort, dost thou thinke that I will put a goddesse vpon the backe of any fierce beast, whereby her diuine Image should be throwne downe on the ground, and so I poore miser should be compelled (tearing my haire) to looke for some Physition to helpe her: When I heard him speake thus, I thought with my selfe sodainly to leap vpon him like a mad Asse, to the intent he should not buy me, but incontinently there came another Marchant that preuented my thought, and offered 17. Pence for me, then my Master was glad and receiued the money, and deliuered me to my new Master who was called Philebus, andhe carried his new seruant home, and before he came to his house, he called out his daughters saying, behold my daughters, what a gentle seruant I haue bought for you: then they were marbailous glad, and comming out prating and shouting for ioy, thought verely that he had brought home a fit and conuentable seruant for their purpose, but when they perceiued that it was an Asse, they began to prouoke him, saying, that he had not bought a seruant for his Maidens, but rather an Asse for himselfe. Howbeit (quoth they) keepe him not wholly for your owne riding, but let us likewise haue him at commandement. There withall they led me into the stable, and tied me to the manger: there was a certaine young man with a mighty body, well skilled in playing on instruments before the gods to get

money, who (as soone as he had espied me) entertained me verie well, for he filled my racke and maunget full of meat, and spake merrily saying, O maister Asse, you are very welcome, now you shall take my office in hand, you are come to supply my roome, and to ease me of my miserable labour: but I pray God thou maist long live and please my maister well, to the end thou maist continually deliver me from so great paine. When I heard these words I did prognosticate my miserie to come.

The day following I saw there a great number of persons apparelled in divers colours, having painted faces, miters on their heads, vestiments coloured like saffron, Surplesses of silke, & on their feet yellow shoes, who attired the goddesse in a robe of Purple, and put her upon my backe. Then they went forth with their armes naked to their shoulders bearing with them great swords and mightie axes, and dancing like mad persons. After that we had passed many small villages, we fortuned to come to one Britons house, where at our first entrie they began to hurle themselves hither and thither, as though they were mad. They made a thousand gestures with their face and their hands they would bite themselves, finally, every one take his weapon and wounded his armes in divers places.

Amongst whom there was one more mad then the rest, that fet many deepe sighes from the bottome of his heart, as though he had been ravished in spirite, & replenished with divine power. And after that, he somewhat returning to himselfe, invented and forged a great lye saying, that he had displeased the divine majestie of the goddesse, by doing of some thing which was not convenable to the order of their holy religion, wherefore he would doe vengeance of himselfe: and therewithall he take a whip, and scourged his owne body, that the blood issued out abundantly, which thing caused me greatly to feare, to see such wounds and effusion of blood, least the same goddesse desiring so much the blood of men, should likewise desire the blood of an Asse. After they were wearie with hurling and beating themselves, they sate downe, and be-

hold,

hold the inhabitants came in, and offered gold, silver, vessels of wine, milke, cheese, flower, wheate and other things: amongst whom there was one, that brought barly to the Asse that carried the goddesse, but the greedie whoresons thrust all into their sacke, which they brought for the purpose and put it upon my backe, to the end I might serve for two purposes, that is to say, for the barne by reason of my corne, and for the Temple by reason of the goddesse. In this sort, they went from place to place, robbing all the Countrey over. At length they came to a certaine Castle where under colour of divination, they brought to passe that they obtained a fat sheepe of a poore husbandman for the goddesse supper and to make sacrifice withall. After that the banket was prepared, they washed their bodies, and brought in a tall young man of the village, to sup with them, who had scarce tasted a few pottage, when hee began to discover their beastly customes and inordinate desire of luxury. For they compassed him round about, sitting at the table, and abused the young man, contrary to all nature and reason. When I beheld this horrible fact, I could not but attempt to utter my mind and say, O masters, but I could pronounce no more but the first letter O, which I roared out so valiantly, that the young men of the towne seeking for a straie Asse that they had lost the same night, and hearing my voice, whereby they judged that I had beene theirs, entred into the house unwares, and found these persons committing their vilde abhomination, which when they saw they declared to all the inhabitants by, their unnaturall villany, mocking and laughing at this the pure and cleane chastity of their religion. In the meane season, Phelibus and his company, (by reason of the bruit which was dispersed throughout all the region there of their beastly wickednesse) put all their trumpery upon my backe, and departed away about midnight. When we had passed a great part of our journey, before the rising of the Sun, we came into a wilde desart, where they conspired together to slay me. For after they had taken the goddesse from my backe and set her gingerly upon the ground, they likewise tooke off my harnesse, and bound me surely to an Oake beating

me

me with their whips, in such sort that all my body was mortified. Amongst whom there was one that threatned to cut off my legs with his hatchet because by my napse I diffamed his chastity, but the other regarding more their owne profit then my utility though best to soare my life, because I might carry home the goddesse. So they laded me againe driving me before them with their naked swords, till we came to a noble City: where the principall Patron bearing high reuerence unto the goddesse came in great deuotion before us with Tympany Cymbals and other instruments and receiued her, and all our company with much sacrifice and veneration. But there I remember I thought my selfe in most danger, for there was one that brought to the Master of the house a side of a fat Bucke for a present, which being hanged behind the kitchin doore, not far from the ground, was cleane eaten up by a gray hound that came in. The Cooke when he saw the Venison deuoured lamented and wept pitifully. And because supper time approached nigh, when as he should be reproued of so much negligence, he tooke a halter to hang himselfe: but his wife perceiuing whereabout he went ran incontinently to him, and taking the halter in both her hands stopped him of his purpose, saying, O husband, are you out of your wits? pray husband follow my counsel carry this strange Asse out into some secret place and kill him, which done, cut off one of his sides, and serue it well like the side of the Bucke, and set it before your Master. Then the Cooke hearing the counsell of his wife, was well pleased to slay me to saue himselfe: and so he went to the whetstone, to sharpe his tooles accordingly.

The ninth Booke of *Lucius Apuleius* of the Golden Asse.

Chap. XXXVII.

How *Apuleius* saued himselfe from the Cooke, breaking his halter, and of other things that happened.

In this manner the traiterous Cooke prepared himselfe to slay me: and when he was ready with his knives to doe his feat,

feat, I deuised with my selfe how I might escape the present perill and I did not long delay: for incontinently I brake the halter wherewith I was tied, and flinging my heeles hither and thither to saue my selfe, at length I ran hastily into a Parlour, where the Master of the house was feasting with the Priests of the goddesse Syria, and disquieted all the company, throwing downe their meats and drinks from the table. The Master of the house dismayed at my great disorder, commanded one of his seruants to take me up, and locke me in some strong place, to the end I might disturb them no more. But I little regarded my imprisonment considering that I was happily deliuered from the hands of the traiterous Cooke. Howbeit fortune, or the fatall disposition of the diuine prouidence, which neither can be auoided by wise counsell, neither yet by any wholesome remedie, inuented a new torment, for by and by a young ladde came running into the Parlour all trembling, and declared to the Master of the house, that there was a madde Dog running about in the streetes, Which had done much harme, For he had bitten many grey hounds and Horses in the Inne by: And he spared neither man nor beast. For there was one Mitilius a Muletteer, Ephesius, a Cooke, Hyppanius a chamberlaine, and Appolonius a Physition, Who (thinking to chase away the madde Dogge) were cruelly wounded by him, Insomuch that many Horses and other beasts infected with the venyme of his poysonous teeth became madde likewise. Which thing caused them all at the table greatly to feare, and thinking that I had beene bitten in like sort, Came out with speares, Clubs, and Pitchforks purposing to slay me, And I had undoubtedly beene slaine, Had I not by and by crept into the Chamber, Where my Master intended to lodge all night. Then they closed and locked fast the doores about me, and kept the chamber round, till such time as they thought that the pestilent rage of madnesse had killed me. When I was thus shutte in the chamber alone, I laid me downe upon the bed to sleepe, considering it

was

was long time past, since I lay and toke my rest as a man doth. When morning was come, and that I was well reposed, I rose up lustily. In the meane season, they which were appointed to watch about the chamber all night, reasoned with themselves, in this sort, verely (quoth one) I think that this rude Asse be dead. so think I (quoth another) for the outragious poyson of madnes hath killed him, but being thus in diuers opinions of a poore Asse, they looked through a creuis, and espied me standing still, sober and quiet in the middle of the chamber, then they opened the dores, and came towards me, to proue whether I were gentle or no. Amongst whom there was one, which in my opinion, was sent from Heaven to saue my life, that willed the other to set a bason of faire water before me, and thereby they would know whether I were mad or no, for if I did drinke without feare as I accustomed to do, it was a signe that I was whole, & in mine Asse wits, where contrary if I did flie and abhorre the tast of the water, it was an euident proufe of my madnes, which thing he said that he had read in ancient and credible boks, whereupon they toke a bason of clere water, and presented it before me: but I as soone as I perceiued the wholsome water of my life, ran incontinently, thrusting my head into the bason, drank as though I had beene greatly a thirst. then they stroked me with their hands, and bowed mine eares, and toke me by the halter, to proue my patience, but I taking each thing in good part, disproued their mad presumption, by my meke and gentle behauiour: when I was thus deliuered from this double danger, the next day I was laded againe with the goddesse Siria, and other trumpery, and was brought into the way with Trumpets and Tymbals to beg in the villages which we passed by according to our custome. And after that we had gone through a few townes and Castles, we fortuned to come to a certaine village, which was builded (as the inhabitants there affirme) upon the foundation of a famous ancient Citie. And after that we had turned into the next Inne, we heard of a prettie iest committed in the towne there, which I would that you should know likewise.

Of

Of the deceipt of a Woman which made her husband Cuckold. Chap. 38.

There was a man dwelling in the towne very poore, that had nothing but that which he got by the labour and travell of his hands: his wife was a faire young woman, but very lascivious, and given to the appetite and desire of the flesh. It fortuned on a day, that while this poore man was gone betimes in the morning to the field about his businesse, according as he accustomed to doe, his wives lover secretly came into his house to have his pleasure with her. And so it chanced that during the time that shee and he were basking together, her husband suspecting no such matter, returned home praising the chast continency of his wife, in that hee found his doores fast closed, wherefore as his custome was, he whistled to declare his comming. Then his crafty wife ready with shifts, caught her lover and covered him under a great tub standing in a corner, and therewithall she opened the doore blaming her husband in this sort: Commest thou home every day with empty hands, and bringest nothing to maintaine our house? thou hast no regard for our profit neither provydest for any meate or drinke, whereas I poore wretch doe nothing day and night but occupie my selfe with spinning, and yet my travell will scarce find the Candels which we spend. O how much more happy is my neighbour Daphne, that eateth and drinketh at her pleasure, and passeth the time with her amorous lovers according to her desire. What is the matter (quoth her husband) though our Master hath made holiday at the fields, yet thinke not but I have made provision for our supper, doest thou not see this tub that keepeth a place here in our house in vaine, and doth vs no service: Behold I have sold it to a good fellow (that is here present) for five pence, wherefore I pray thee lend me thy hand, that I may deliver him the tub. His wife (having invented a present shift) laughed on her husband, saying: what marchant I pray you have you brought

home hither, to fetch away my tub for fiue pence, for which I poore woman that sit all day alone in my house haue beene proferred so often seaven: her husband being well apayed of her words demanded what he was that had bought the tub: loke (quoth she) he is gone vnder, to see where it be sonne or no, then her lover which was vnder the tub, began to stirre and rattle himselfe, and because his words might agree to the words of the woman, he sayd. Dame will you haue me tell the truth, this tub is rotten and cracht as me seemeth on every side. And then turning to her husband sayd: I pray you honest man light a Candle, that I may make cleane the tub within, to see if it be for my purpose or no, for I doe not mind to cast away my money wilfully: he by and by (being made a very Asse) lighted a candle, saying, I pray you good brother put not your selfe to so much paine, let me make the tub cleane and ready for you. Whereupon he put off his coate, and crept vnder the tub to rub away the filth from the sides. In the meane season this minion louer cast his wife on the bottome of the tub, and had his pleasure with her ouer his head, and as he was in the middest of his pastime, he turned his head on this side and that side, finding fault with this and with that, till as they had both ended their businesse, when as he deliuered seauen pence for the tub, and caused the good man himselfe to carry it on his backe againe to his Inne.

How the Priests of the goddesse *Siria*, were taken and put in prison, and how *Apuleius* was sold to a Baker. Chap. 39.

After that we had tarried there a few dayes at the cost and charges of the whole Village, and had gotten much mony by our diuination and prognostication of things to come: The Priests of the goddesse Siria inuented a new meanes to picke mens purses, for they had certaine lotts, whereon were written: *Coniuncti terram proscindunt boues ut in futurum lata germinent fata*: that is to say: The Oxen tied

and

and yoked together, doe till the ground to the intent it may bring forth his increase: and by these kind of lottes they deceiue many of the simple sort, for if one had demanded whether he should haue a good wife or no, they would say that his lot did testifie the same, that he should be tyed and yoked to a good woman and haue increase of children. If one demanded whether he should buy lands and possession, they said that he should haue much grounds that should yeeld his increase. If one demanded whether he should haue a good and prosperous voyage, they said he should haue good successe, and it should be for the increase of his profit. If one demanded whether hee should vanquish his enemies, and prevaile in pursuite of theeues; they said that this enemy should be tyed and yoked to him: and his pursuite after theeues should be prosperous. Thus by the telling of fortunes, they gathered a great quantity of money, but when they were weary with giuing of answers, they drawe me away before them next night, through a lane which was more dangerous and stony then the way which we went the night before, for on the one side were quagmires and soggy marshes, on the other side were sailing trenches and ditches whereby my legges failed me, in such sort that I could scarce come to the plaine field pathes. And behold by and by a great company of inhabitants of the towne armed with weapons and on horsebacke ouertooke vs, and incontinently arresting Philebus and his Priests, tied them by the necks and beate them cruelly, calling them theeues and robbers, and after they had manacled their hands: Shew vs (quoth they) the cup of gold, which (vnder the colour of your solemne religion) ye haue taken away, and now ye thinke to escape in the night without punishment for your fact, by and by one came towards me, and thrusting his hand into the bosome of the goddesse Siria, brought out the cup which they had stole. Howbeit for all they appeared euident and plaine they would not be confounded nor abashed, but jesting and laughing out the matter, can say: Is it reason matters that you should thus rigorously intreat vs, and threaten for a small

trifling cup, which the mother of the goddesse determined to giue to her after for a present, howbeit for all their lyes and cavellations, they were carryed backe vnto the towne, and put in prison by the Inhabitants, who taking the cup of gold, and the goddesse which I bare, did put and consecrate them amongst the treasure of the temple. The next day I was carryed to the market to be sold, and my price was set at seaven pense more then Philebus gaue for me. There fortuned to passe by a Baker of the next village, who that after he had bought a great deale of corne, bought me likewise to carry it home, and when he had well laded me therewith, he drawe me through a thorny and dangerous way to his bakehouse, there I saw a great company of horses that went in the mill day and night grinding of corne, but lest I should be discouraged at the first, my master entertained me well, for the first day I did nothing but fare daintily, howbeit such mine ease and felicity did not long endure, for the next day following I was tyed to the mill betimes in the morning with my face covered, to the end in turning and winding so often one way I should not become giddy, but keepe a certaine course, but although when I was a man I had seen many such horsemills and knew well enough how they should be turned, yet feining my selfe ignorant of such kind of toile, I stood still and would not goe, whereby I thought I should be taken from the mill as an Asse vnapt, and put to some other light thing, or else to be driuen into the fields to pasture, but my subtilty did me small good, for by and by when the mill stood still, the servants came about me, crying and beating me forward, in such sort that I could not stay to advise my selfe, whereby all the company laughed to see so suddaine a change, when a good part of the day was past, that I was not able to endure any longer, they take off my harnesse, and tied me to the manger, but although my bones were weary, and that I needed to refresh my selfe with rest and provender, yet I was so curious that I did greatly delight to behold the bakers art, insomuch that I could not eate nor drinke while I looked on.

O good Lord what a sort of poore slaues were there, some had their skinne blacke and blew, some had their backes striped with lashes, some were covered with rugged sackes, some had their members onely hidden: some were such ragged clouts, that you might perceiue all their naked bodies, some were marked and burned in the heads with hot yrons, some had their haire halfe clipped, some had lockes on their legges, some very vgly and evill fauoured, that they could scarce see, their eyes and face were so blacke and dimme with smoake, like those that fight in the sands, and know not where they strike by reason of dust: And some had their faces all mealy, but how should I speake of the horses my companions, how they being old and weake, thrust their heads into the manger: they had their neckes all wounded and worne away: they rated their nosethrilles with a continuall cough, their sides were bare with their harnesse and great travell, their ribs were broken with beating, their bones were battered broad with incessant labour, and their skinne rugged by reason of their lanckuesse. When I saw this dreadfull sight, I began to feare, least I should come to the like state: and considering with my selfe the good fortune which I was sometime in when I was a man, I greatly lamented, holding downe my head, and would eate no meate, but I saw no comfort or consolation of my evill fortune, saving that my mind was somewhat recreated to heare and understand what every man said, for they neither feared nor doubted my presence. At that time I remembred how Homer the divine authour of ancient Poetry, described him to be a wise man, which had travelled divers countries and nations, wherefore I gaue great thanks to my Asse for me, in that by the meanes I had scene the experience of many things, and was become more wise (notwithstanding the great misery and labour which I daily sustained) but I will tell you a pretty jest, which commeth now to my remembrance, to the intent your eares may be delighted in hearing the same.

How *Apuleius* was handled by the Bakers wife, which was a harlot. Chap. 40.

The Baker which bought me was an honest and sober man; but his wife was the most pestilent woman in all the world, insomuch that he endured many miseries and afflictions with her, so that I my selfe did secretly pitty his estate, and bewaile his evill fortune: for she had not one fault alone, but all the mischiefes that could be devised, shee was crabbed, cruell, lascivious, drunken, obstinate, niggish, couetous, riotous in filthy expenses, and an enemy to faith and chastity, a despiser of all the Gods, whom other did honour, one that affirmed that she had a God by her selfe, whereby she deceived all men, but especially her poore husband, one that abandoned her body with continuall whoredome. This mischievous queane hated me in such sort, that shee commanded every day before she was up, that I should be put into the mill to grind: and the first thing which she would doe in the morning, was to see me cruelly beaten, and that I should grind when the other beasts did feed and take rest, when I saw that I was so cruelly handled, she gaue me occasion to learne her conversation and life, for I saw oftentimes a young man which would privily goe into her chamber, whose face I did greatly desire to see, but I could not by reason mine eyes were covered every day. And verily if I had beene free and at liberty, I would haue discovered all her abhomination, she had an old woman, a bawd, a messenger of mischiefe that daily haunted to her house, and made good cheere with her to the utter undoing and impoverishment of her husband, but I that was greatly offended with the negligence of Fotis, who made me an Asse, in stead of a Bird, did yet comfort my selfe by this onely meane, in that to the miserable deformity of my shape, I had long eares, whereby I might heare all things that was done: On a day I heard the old bawd say to the Bakers wife.

Dame you haue chosen (without my counsell) a young man

man to your lover, who as me seemeth is dull, fearefull, without any grace, and dastardlike coucheth at the frowning looke of your odious husband, whereby you haue no delight nor pleasure with him: how farre better is the young man Philesiterus who is comely, beautifull, in the flower of his youth, liberall, courteous, valiant and stout against the diligent pries and watches of your husband, whereby to embrace the worthiest dames of this country, and worthy to weare a crowne of gold, for one part that he played to one that was iealous ouer his wife. Hearken how it was and then iudge the diuersity of these two Lovers: know you not one Barbarus a Senator of our towne, whom the vulgar people call likewise Scorpion for his severity of manners. This Barbarus had a gentlewoman to his wife, whom he caused daily to be enclosed within his house, with diligent custody, then the Bakers wife said, I know her very well, for we two dwelleth together in one house: then you know (quoth the old woman) the whole tale of Philesiterus. No verily (said she) but I greatly desire to know it: therefore I pray you mother tell me the whole story. By and by the old woman which knew well to babble, began to tell as followeth.

How *Barbarus* bring jealous over his wife, commanded that shee should be kept close in his house, and what happened. Chap. 41.

YOu shall vnderstand that on a day this Barbarus preparing himselfe to ride abroad, and willing to kepe the chastity of his wife (whom he so well loued) alone to himselfe, called his man Myrmex (whose faith he had tryed and proued in many things) and secretly committed to him the custody of his wife, willing him that he should threaten, that if any man did but touch her with his finger as he passed by, he would not onely put him in prison, and bind him hand and foote, but also cause him to be put to death, or else to be famished for lacke of sustenance, which words he confirmed by

an oath of all the Gods in heaven, and so departed away: When Barbarus was gone, Myrmex being greatly astonied of his masters threatnings, would not suffer his mistresse to goe abroad, but as she sate all day a spinning, he was so carefull that he sate by her, when night came he went with her to the baines, holding her by the garment, so faithfull he was to fulfill the commandement of his master: Howbeit the beauty of this matron could not be hidden from the burning eyes of Philesiterus, who considering her great chastity, and how she was diligently kept by Myrmex, thought it impossible to haue his purpose, yet (indeauouring by all kind of meanes to enterprise the matter, and remembring the fragility of man, that might be intised and corrupted with money, since as by gold the Adamant gates may be opened) on a day, when he found Myrmex alone, he discouered his loue, desiring him to shew his fauour, (otherwise he should certainly dye) with assurance that he nad not to feare when as he might privily be let in and out in the night, without knowledge of any person. When he thought, with these and other gentle words to allure and prick forward the obstinate mind of Myrmex he shewed him glittering gold in his hand, saying that he would giue his mistresse twenty crownes and him ten, but Myrmex hearing these words, was greatly troubled, abhorring in his mind to commit such a mischiefe: wherfore he stopped his eares, and turning his head departed away: howbeit the glittering view of these crownes could never out of his mind, but being at home he seemed to see the money before his eyes, which was so worthy a prey, wherefore poore Myrmex being in diuers opinions could not tell what to doe, for on the one side he considered the promise which he made to his master, and the punishment that should ensue if he did contrary. On the other side he thought of the game, and the passing pleasure of the crownes of gold, in the end the desire of the money did more prevaile then the feare of death, for the beauty of the flowrishing crownes did so sticke in his mind, that where the menaces of his master compelled

pelled him to tarry at home, the pestilent avarice of gold egged him out a dores, wherefore putting all shame aside, without further delay, he declared all the whole matter to his Mistresse, who according to the nature of a woman, when she heard him speake of so great a summe, she bound chastity in a string, and gaue authority to Myrmex to rule her in that case, Myrmex seeing the intent of his Mistresse, was very glad, and for great desire of the gold, he ran hastily to Philesiterus, declaring that his Mistresse was consented to his mind, wherefore he demanded the gold which he promised. Then incontinently Philesiterus deliuered him tenne Crownes, and when night came, Myrmex brought him disguised into his mistresses Chamber. About Midnight when he and she were naked together, making sacrifice vnto the Goddesse Venus, behold her husband (contrary to their expectation) came and knocked at the doore, calling with a loud voice to his Seruant Myrmex: whose long tarrying increased the suspition of his Master, in such sort that he threatned to beat Myrmex cruelly: but he being troubled with feare, and driuen to his latter shifts, excused the matter saying: that he could not find the key: by reason it was so darke. In the meane season Philesiterus hearing the noise at the doore, slipt on his coat and priuily ran out of the Chamber. When Myrmex had opened the doore to his Master that threatned terribly, and had let him in, he went into the Chamber to his wife: In the meane while Mirmex let out Philesiterus, and barred the doores fast, and went againe to bed. The next morning when Barbarus awaked, he perceiued two vnknown slippers lying vnder his bed, which Philesiterus had forgotten when he went away. Then he conceiued a great suspition and iealousie in mind, howbeit he would not discouer it to his wife, neither to any other person, but putting secretly the slippers into his bosome, commanded his other Seruants to bind Myrmex incontinently, and to bring him bound to the Iustice after him, thinking verily that by the meane of the slippers he might boult out the matter. It fortuned that while Barbarus went

towards the Iustice in a fury and rage, and Myrmex fast bound, followed him weeping, not because he was accused before his master, but by reason he knew his owne conscience guilty: behold by adventure Philelicerus (going about earnest businesse) fortuned to meete with them by the way, who fearing the matter which he committed the night before, and doubting lest it should be knowne, did suddainly invent a meane to excuse Myrmex, for he ran upon him and beate him about the head with his fists, saying: Ah mischieuous varlet that thou art, and perjured knaue. It were a good deed if the Goddesse and thy master here, would put thee to death, for thou art worthy to be imprisoned and to weare out these prons, that stalest my slippers away when thou wert at my baines yester night. Barbarus hearing this returned incontinently home, and called his servant Myrmex, commanding him to deliuer the slippers againe to the right owner. The old woman had scant finished her tale when the Bakers wife gan say: Verily she is blessed and most blessed, that hath the fruition of so worthy a lover, but as for me poore miser, I am fallen into the hands of a coward, who is not onely afraid of my husband but also of every clap of the mill, and dares not doe nothing, before the blind face of ponder scabbed Asse. Then the old woman answered, I promise you certainly if you will, you shall haue this young man at your pleasure, and therewithall when night came, she departed out of her chamber. In the meane season, the Bakers wife made ready a supper with abundance of wine and exquisite fare: so that there lacked nothing, but the comming of the young man, for her husband supped at one of her neighbours houses. When time came that my harnesse should be taken off and that I should rest my selfe. I was not so joyfull of my liberty, as when the vaile was taken from mine eyes, I should see all the abhomination of this mischieuous queane. When night was come and the Sunne gone downe, behold the old bawd and the young man, who seemed to me but a child, by reason he had no beard, came to the doore. Then the Bakers wife kissed him a thou-

sand

sand times and receiued him courteously, placed him downe at the table: but he had scarce eaten the first mossell, when the good man (contrary to his wiues expectation) returned home, for she thought he would not haue come so soone: but Lord how we cursed him, praying God that he might breake his necke at the first entry in. In the meane season, she caught her louer and thrust him into the bin where she bolted her flower, and dissembling the matter, finely came to her husband demanding why he came home so soone, I could not abide (qd. he) to see so great a mischiefe and wicked fact, which my neighbours wife committed, but I must run away: O harlot as she is, how hath she dishonoured her husband, I sweare by the goddesse Ceres, that if I had seene it with mine eyes, I would neuer haue beleeued it. His wife desirous to know the matter, desired him to tell what she had done: then hee accorded to the request of his wife, and ignorant of the estate of his own house, declared the mischance of another. You shall vnderstand (quoth he) that the wife of the Fuller my companion, who seemed to me a wise and chast woman, regarding her own honesty and profit of her house, was found this night with her knaue. For while we went to wash our hands, hee and she were together: who being troubled by our presence ran into a corner, and she thrust him into a mow made with twigs, appointed to lay on clothes to make them white with the smoake of fume and brymstone. Then she sate down with vs at the table to colour the matter: in the meane season the young man couered in the mow, could not forbeare sneesing, by reason of the smoake of the brymstone. The good man thinking it had beene his wife that sneesed, cryed, Christ helpe. But when he sneesed more, he suspected the matter, and willing to know who it was, rose from the table, and went to the mow, where hee found a young man welnigh dead with smoke. When hee vnderstood the whole matter, he was so inflamed with anger that he called for a sword to kill him, and vndoubtedly he had killed him, had I not restrained his violent hands from his purpose, alluring

him, that his enemy would dye with the force of his drinke stone, without the harme which he should doe. Howbeit my words would not appease his fury, but as necessity required he tooke the young man well nigh choked, and carried him out at the doores. In the meane season, I counsailed his wife to absent her selfe at some of her Neighbours houses, till the choller of her Husband was pacified, least he should be moved against her, as he was against the young-man. And so being weary of their Supper, I forthwith returned home. When the Baker had told his tale, his impudent wife began to curse and abhorre the wife of the Fuller, and generally all other wives, which abandon their bodies with any other then with their owne Husbands, breaking the faith and bond of marriage, whereby she said, they were worthy to be burned aline. But knowing her owne guilty conscience and proper whoredome, least her lover should be hurt lying in the bin, she willed her husband to goe to bed, but he having eaten nothing, said that he would sup before he went to rest: whereby shee was compelled to maugre her eies, to set such things on the Table as she had prepared for her Lover.

But I, considering the great mischiefe of this wicked queane, devised with my selfe how I might reveale the matter to my Master, and by kicking away the cover of the binne (where like a Snaile the young-man was couched) to make her whoredome apparant and knowne. At length I was ayded by the providence of God, for there was an old man to whom the custody of us was committed, that drawe my poore Asse, and the other Horses the same time to the water to drinke, then had I good occasion ministred, to revenge the injury of my master, for as I passed by, I perceived the fingers of the young-man upon the side of the binne, and lifting up my heeles, I spurned off the flesh with the force of my bones, whereby he was compelled to cry out, and to throw downe the binne on the ground and so the whoredome of the Bakers wife was knowne and revealed. The Baker seing this was not a little moved at the dishonesty of his wife, but hee

tooke

toke the youngman trembling for feare by the hand, and with cold and courteous words spake in this sort: Feare not my Sonne, nor thinke that I am so barbarous or cruell a person, that I would stifle thee up with the smoke of Sulphur as our neighbour accustometh, nor I will not punish thee according to the rigour of the law of Iulia, which commandeth the Adulterers should be put to death: No no, I will not execute my cruelty against so faire and comely a young-man as you be, but we will devide our pleasure betweene vs, by lying all three in one bed, to the end there may be no debate nor dissention betweene vs, but that either of vs may be contented, for I have alwayes lived with my wife in such tranquility, that according to the saying of the wise-men, whatsoever I say, she holdeth for law, and indeed equity will not suffer, but that the husband should beare more authority then the wife: with these and like words he lead the young-man to his Chamber, and closed his wife in another Chamber. On the next morrow, he called two of the most sturdiest Servants of his house, who held up the young-man, while he scourged his buttockes welfavouredly with rods like a child. When he had well beaten him, he said: Art not thou ashamed, thou that art so tender and delicate a child, to desire the violation of honest marriages, and to defame thy selfe with wicked living, whereby thou hast gotten the name of an Adulterer. After he had spoken these and like words, he whipped him againe, and chased him out of his house. The young-man who was the comeliest of all the adulterers, ran away, and did nothing else that night saue onely bewaile his striped and painted buttockes, some after the Baker sent one to his wife, who divorced her away in his name, but she beside her owne naturall mischiefe, (offended at this great contumely, though she had worthily deserved the same) had recourse to wicked arts and trumpery, never ceasing vntill she had found out an Enchantresse, who (as it was thought) could doe what she would with her Sorcery and coniuration. The Bakers wife began to intreate her, promising that she would largely recompence her, if she

could bring one of these things to passe, eyther to make that her husband may be reconciled to her againe, or else if hee would not agree thereto, to send an ill spirit into him, to dispossesse the spirit of her husband. Then the witch with her abhominable science, began to conjure and to make her Ceremonies, to turne the heart of the Baker to his wife, but all was in vaine, wherefore considering on the one side that she could not bring her purpose to passe, and on the other side the losse of her gaine, she ran hastily to the Baker, threatning to send an evill spirit to kill him, by meane of her conjurations. But peradventure some scrupulous reader may demand me a question, how I, being an Asse, and tyed alwayes in the mill house, could know the secrets of these women: Verily I answer, notwithstanding my shape of an Asse, I had the sence and knowledge of a man, and curiously endeavoured to know out such iniuries as were done to my master. About noone there came a woman into the Millhouse, very sorrowfull, raggedly attired, with bare feete, meigre, ill-favoured, and her hayre scattering upon her face: This woman toke the Baker by the hand, and fayning that she had some secret matter to tell him, went into a chamber, where they remained a good space, till all the corne was ground, when as the servants were compelled to call their master to giue them more corne, but when they had called very often, and no person gaue answer, they began to mistrust, insomuch that they brake open the doore: when they were come in, they could not find the woman, but onely their master hanging dead upon a rafter of the chamber, whereupon they cryed and lamented greatly and according to the custome, when they had washed themselves, they toke the body and buried it. The next day morrow, the daughter of the Baker, which was married but a little before to one of the next Village, came crying and beating her breast, not because she heard of the death of her father by any man, but because his lamentable spirit, with a halter about his necke appeared to her in the night, declaring the whole circumstance of his death, and how by inchantment

he

he was descended into hell, which caused her to thinke that her father was dead. After that she had lamented a good space, and was some what comforted by the seruants of the house, and when nine dayes were expired, as inheretrix to her father, she sold away all the substance of the house, whereby the goods chanced into diuers mens hands,

How *Apuleius* after the Baker was hanged, was sold to a Gardener, and what dreadfull things happened. Chap. 42.

THere was a poore Gardener amongst the rest, which bought me for the summe of fifty pence, which seemed to him a great price, but he thought to gayne it againe by the continuall trauell of my body. The matter requireth to tell likewise, how I was handled in his service. This Gardener accustomed to driue me, every morning laded with hearbes to the next Village, and when he had sold his hearbes, he would mount upon my backe and returne to the Garden, and while he digged the ground and watered the hearbes, and went about other businesse, I did nothing but repose my selfe with great ease, but when Winter approached with sharpe haile, raine and frosts, and I standing under a hedge sloe, was welnigh killed up with cold, and my master was so poore that he had no lodging for himselfe, much lesse had he any litter or place to cober me withall, for he himselfe alwayes lay under a little rose shadowed with boughes. In the morning when I arose, I found my hoofes shriueled together with cold, and vnable to passe upon the sharpe ice, and frosty mire, neither could I fill my belly with meate, as I accustomed to doe, for my master and I supped together, and had both one fare: howbeit it was very slender since as wee had nothing else saving old and vnsaboury sallets which were suffered to grow for seed, like long brooms, and that had lost all their sweet sappe and iuice.

It fortuned on a day that an honest man of the next village

was

was benighted and constrained by reason of the rain to lodge (very lagged and weary) in our Garden where although he was but meanely received, yet it serued well enough considering time and necessity. This honest man to recompence our entertainment, promised to giue my master some corne, oyle, and two bottels of wine: wherefore my master not delaying the matter, laded me with sackes and bottels, and rode to the Towne which was seaven miles off.

When we came to the honest mans house, he entertained and feasted my master exceedingly. And it fortuned while they eate and dranke together as signe of great amity: there chanced a strange and dreadfull case: for there was a Hen which ran kackling about the yard, as though she would haue layed an Egge. The good man of the house perceiving her, said: O good and profitable pullet that feedest vs every day with thy fruit, thou seemest as though thou wouldest giue vs some pittance for our dinner: Ho boy put the Pannier in the corner that the Hen may lay. Then the boy did as his master commanded, but the Hen forsaking the Pannier, came toward her master and laid at his feet not an Egge, which every man knoweth, but a Chickin with feathers, clawes, and eyes, which incontinently ran peeping after his damme. By and by happened a more strange thing, which would cause any man to abhorre: vnder the Table where they sate, the ground opened, and there appeared a great well and fountain of blood, insomuch that the drops thereof sparckled about the Table. At the same time while they wondred at this dreadfull sight one of the Seruants came running out of the Seller, and told that all the wine was boyled out of the vessels, as though there had beene some great fire vnder. By and by a Weasel was seene that drew into the house a dead Serpent, and out of the mouth of a Shepheards dog leaped a liue frog, and immediately after one brought word that a Ram had strangled the same dog at one bit. All these things that happened, astonied the good man of the house, and the residue that were present, insomuch that they could not tell what to doo, or with

what

what sacrifice to appease the anger of the gods. While every man was thus stroken in feare, behold, one brought word to the good man of the house, that his three sonnes who had been brought up in good literature, and endued with good manners were dead, for they three had great acquaintance and ancient amity with a poore man which was their neighbour, and dwelled hard by them: and next unto him dwelled another young man very rich both in lands and goods, but bending from the race of his progenies dissentions, and ruling himselfe in the towne according to his owne will. This young royster did mortally hate this poore man, insomuch that he would kill his sheepe, steale his oxen, and spoyle his corne and other fruits before the time of ripenesse, yet was he not contented with this, but he would encroch upon the poore mans ground, and clayme all the heritage as his owne. The poore man which was very simple and fearefull, seeing all his goods taken away by the avarice of the rich man, called together and assembled many of his friends to shew them all his land, to the end he might have but so much ground of his fathers heritage, as might bury him. Amongst whom, he found these three brethren, as friends to helpe and ayd him in his adversity and tribulation.

Howbeit, the presence of these honest Citizens, could in no wise perswade him to leave his extort power, no nor yet to cause any temperance of his tongue, but the more they went about with gentle words to tell him his faults, the more would he fret and like wise fume, swearing all the oathes under God, that he little regarded the presence of the whole City, whereupon incontinently he commanded his servants to take the poore man by the eares, and carry him out of his ground, which greatly offended all the standers by. Then one of the brethren spake unto him somewhat boldly, saying: It is but a folly to have such affiance in your riches, whereby you should use your tyranny against the poore, when as the law is common for all men and a redresse may be had to suppresse your insolency. These words chafed him more then

the burning oile, or flaming brimstone, or scourge of whipps, saying: that they should be hanged and their law too, before he would be subject vnto any person: and therewithall he called out his bandogges and great masties, which accustomed to eate the carrion and carkases of dead beasts in the fields, and to set vpon such as passe by the way, then he commanded they should be put vpon all the assistance to teare them in pieces: who as soone as they heard the hisse of their master, ran fiercely vpon them invading them on every side, insomuch that the more they fled to escape away, the more cruell and terrible were the dogges. It fortuned amongst all this fearefull company, that in running, the youngest of the three brethren stumbled at a stone, and fell down to the ground: Then the dogs came vpon him and tare him in peeces with their teeth, whereby he was compelled to cry for succour: His other two brethren hearing his lamentable voice ran towards him to helpe him, casting their cloakes about their left armes, take vp stones to chase away the dogs, but all was in vaine, for they might see their brother dismembred in every part of his body: Who lying at the very point of death, desired his brethren to revenge his death against that cruell tyrant: And therewithall he gaue vp the ghost. The other two brethren perceiving so great a murther, and neglecting their owne lines, like desperate persons dressed themselves against the tyrant, and threw a great number of stones at him, but the bloudy theefe exercised in such and like mischieses, take a speare and thrust it cleane through the body: howbeit he fell not downe to the ground. For the speare that came out at his backe ran into the earth, and sustained him vp, by and by came one of these tyrants servants the most hardiest of the rest to helpe his master, who at the first comming take vp a stone and threw at the third brother, but by reason the stone ran along his arme it did not hurt him, which chanced otherwise then all mens expectation was, by and by the young man feigning that his arme was greatly wounded, spake these words vnto the cruell bloud sucker: now must thou, thou

wretch,

wretch, triumph vpon the destruction of all our family, now hast thou fed thy insatiable cruelty with the bloud of three brethren, now maist thou reioyce at the fall of vs Citizens, yet thinke not but that how farre thou dost remoue and extend the bounds of thy land, thou shalt haue some neighbor, but how greatly am I sorry in that I haue lost mine arme wherewithall I minded to cut off thy head, when he had spoken these words: The furious theefe drew out his dagger, and running vpon the young man thought verily to haue slaine him, but it chanced otherwise: For the young man resisted him stoutly, and in buckling together by violence wrested the dagger out of his hand: which done, he killed the rich theefe with his owne weapon, and to the intent the young man would escape the hands of the servants which came running to assist their master, with the same dagger he cut his owne throat. These things were signified by the strange and dreadfull wonders which fortuned in the house of the good man, who after he had heard these sorrowfull tydings could in no wise weepe, so farre was he stroken with dolour, but presently taking his knife wherewith he cut his cheese and other meate before, he cut his owne throat like wise, in such sort that he fell vpon the bord and imbraced the table with the streames of his bloud, in most miserable manner. Hereby was my master the Gardener deprived of his hope, and paying for his dinner the watry teares of his eyes, mounted vpon my backe and so we went homeward the same way as we came.

How *Apuleius* was found by his shadow. Chap. 43.

As we passed by the way we met with a tall souldier (for so his habite and countenance declared) who with proud and arrogant words spake to my master in this sort: Quorsum vacuum ducis Asinum? My master somewhat astonied at the strange sights which he saw before, and ignorant of the Latine tongue, roade on and spake never a word:

The souldier unable to refraine his insolence, and offended at his silence, strake him on the shoulders as he sate on my backe, then my master gently made answer that he understood not what he said, whereat the souldier angerly demanded againe, whether he roade with his Asse? Marry (quoth he) to the next City: but I (quoth the souldier) haue néed of his helpe, to carry the trusses of our Captaine from yonder Castle, and therewithall he tooke me by the halter and would violently haue taken me away: but my master wiping away the blood of the blow which he received of the souldier, desired him gently and civilly to take some pitty vpon him, and to let him depart with his owne, swearing and affirming that his slow Asse, welnigh dead with sicknesse, could scarce carry a few handfuls of hearbs to the next towne, much lesse he was able to beare any greater trusses: but when he saw the souldier would in no wise be intreated, but ready with his staffe to cleaue my masters head, my master fell down at his féete, vnder colour to moue him to some pitty, but when he saw his time, he tooke the souldier by the legs and cast him vpon the ground: Then he buffetted him, thumped him, bit him, and tooke a stone and beat his face and his sides, that he could not turne and defend himselfe, but onely threaten that if ever he rose, he would choppe him in pieces. The Gardener when he heard him say so, drew out his jauelin which hée had by his side, and when he had throwne it away, he knockt and beate him more cruelly then he did before, insomuch that the souldier could not tell by what meanes to saue himselfe, but by feining that he was dead. Then my master tooke the jauelin and mounted vpon my backe, riding in all hast to the next village, having no regard to goe to his Garden, and when he came thither, he turned into one of his friends house and declared all the whole matter, desiring him to saue his life and to hide himselfe & his Asse in some secret place, vntill such time as all danger were past. Then his friends not forgetting the ancient amity betwéene them, entertained him willingly and drew me vp a paire of staires into a chamber,

my

my maſter crept into a cheſt, and lay there with the cover cloſed faſt: The ſouldier (as I afterwards learned) roſe vp as one awaked from a drunken ſléepe, but he could ſcarce goe by reaſon of his wounds: howbeit at length by littls and little through ayd of his ſtaffe he came to the towne, but hée would not declare the matter to any perſon nor complaine to any juſtice, leſt he ſhould be accuſed of cowardiſe or daſtardneſſe, yet in the end he told ſome of his companions of all the matter that happened, then they take him and cauſed him to be cloſed in ſome ſecret place, thinking that beſide the injury which he had received, he ſhould be accuſed of ỹ breach of his faith, by reaſon of the loſſe of his ſpeare, and when they had learned the ſignes of my maſter, they went to ſearch him out: at laſt there was an vnfaithfull neighbour that told them whers he was, then incontinently the ſouldiers went to the Juſtice declaring that they had loſt by the way a ſilver goblet of their Captaines, and that a Gardener had found it, who refuſing to deliver the goblet, was hidden in one of his frēds houſes: by and by the Magiſtrates vnderſtanding the loſſe of the Captaine, came to the dores whers we were, commanded our hoſt to deliver my maſter vpon paine of death: howbeit theſe threatnings could not enforce him to confeſſe that he was within his dores, but by reaſon of his faithfull promiſe and for the ſafeguard of his friend: he ſaid, that hée ſaw not the Gardener a great while, neither knew where he was: the ſouldiers ſaid contrary, whereby to know the verity of the matter, the Magiſtrates commanded their Seargants and miniſters to ſearch every corner of the houſe, but when they could find neither Gardener nor Aſſe: There was a great contention betweene the ſouldiers and our Hoſt, for they ſayd we were within the houſe: and he ſaid no, but I that was very curious to know the matter, when I heard ſo great a noyſe, put my head out of the windowe to learne what the ſtirre and tumult did ſignifie. It fortuned that one of the ſouldiers perceived my ſhadow, whereupon he began to cry, ſaying: that hé had certainly ſéene me, then they were all

glad and came vp into the chamber, and pulled me vp wyte like a prisoner, when they had found mee, they doubted nothing of the Gardener, but seeking about more narrowly, at length they found him couched in a chest, And so they brought out the poore gardener to the Iustices, who was committed immediately to prison, but they could never forbeare laughing from the time they found me by my shadow, wherefore is risen a common Proverbe: The shadow of the Asse.

The tenth Booke of *Lucius Apuleius* of the Golden Asse.

How the souldier drawe *Apuleius* away, and how he came to a Captaines house, and what happened there. Chap. 1.

THE next day how my master the Gardener sped, I knew not, but the gentle souldier, who was well beaten for his cowardise, lead me to his lodging without the contradiction of any man: Where he laded me well, and garnished my body (as seemed to me) like an Asse of armes. For on the one side I bare an helmet that shined exceedingly: On the other side a Target that glittered more a thousand folde. And on the top of my burthen he put along speare, which things he placed thus gallantly, not because he was so expert in warre (for the Gardener proved the contrary) but to the end he might feare those which passed by, when they saw such a similitude of warre. When we had gone a good part of our journey, over the plaine and easie fields, we fortuned to come to a little towne, where we lodged at a certaine Captaines house. And there the souldier take me to one of the servants, while he himselfe went towards his captaine; who had the charge of a thousand men. And when we had remained there a few dayes, I understood of a wicked

ked and mischievous fact committed there. which I haue put in writing to the end you may know the same. The master of the house had a sonne instructed in good literature, and endued with vertuous manners, such a one as you would desire to haue the like, long time before his mother dyed. And when his father married a new wife, and had another child of the age of xii. yeares. The stepdame was more excellent in beauty then honesty: for she loved this young man her sonne in law, either because she was vnchast by nature, or because she was enforced by fate of stepmother, to commit so great a mischiefe. Gentle reader, thou shalt not read of a fable, but rather a tragedy: This woman when her loue began first to kindle in her heart, could easily resist her desire and inordinate appetite by reason of shame and feare, lest her intent should be knowne: But after it compassed and burned every part of her brest, she was compelled to yeld vnto the raging flame of Cupid, and vnder colour of the disease and infirmity of her body, to conceale the wound of her restlesse mind. Every man knoweth well the signes and tokens of loue, and the malady conuenient to the same: Her countenance was pale, her eyes sorrowfull, her knées weake, and there was no comfort in her, but continuall weeping and sobbing, insomuch that you would haue thought that she had some spice of an ague, saving that she wept vnmeasurably: the Physitians knew not her disease, when they felt the beating of her veines, the intemperance of her heart, the sobbing sighes, and her often tolling of every side: No, no, the cunning Physitian knew it not, but a scholler of Venus Court might easily conjecture the whole. After ý she had béene long time tormented in her affliction, and was no more able to conceale her ardent desire, she caused her sonne to be called for, (which word son she would faine put away if it were not for shame:) Then he nothing disobedient to the commandements of his mother, with a sad and modest countenance, came into the chamber of his stepdame, ý mother of his brother, but she speaking never a word was in great doubt what she might doe

and

and could not tell what to say first, by reason of shame. The young man suspecting no ill, with humble courtesie demanded the cause of her present disease. Then she having found an occasion to vtter her intent, with weeping eyes and covered face, began boldly to speake vnto him in this manner. Thou, thou, art the originall cause of all my dolour: Thou art my comfort and onely health, for those thy comely eyes are so enkastned within my brest, that vnlesse they succour me, I shall certainly die: Haue pitty therefore vpon me, be not the occasion of my destruction, neither let my conscience reclaime to offend thy father, when as thou shalt saue the life of thy mother. Moreover since thou dost resemble thy fathers shape in every point, it giveth me cause the more to fancy thee: Now is ministred vnto thee time and place: Now hast thou occasion to worke thy will, seeing that we are alone. And it is a common saying:

Never knowne, never done.

This young man troubled in mind, at so suddaine an ill although hee abhorred to commit so beastly a crime, yet hee would not cast her off with a present denial, but warily pacified her mind with delay of promise. Wherefore he promised to doe all according to her desire: And in the meane season, he willed his mother to be of good chéere, and comfort her selfe till as he might find some conuenient time to come vnto her, when his father was ridden forth: Whereuithall hee got him away from the pestilent sight of his stepdame. And knowing that this matter touching the ruine of all the whole house needed the counsell of wise and graue persons, he went incontinently to a sage old man and declared the whole circumstance of the matter. The old man after long deliberation, thought there was no better way to auoyd the storme of cruell fortune to come, then to run away. In the meane season this wicked woman impatient of her loue, and the long delay of her sonne, egged her husband to ride abroad into farre countreyes. And then she asked the young man the accomplishment of his promise, but he to rid himselfe entirely

from

fromh er hands. [illegible] find alwayes excuses. till in the end we vnderstood by [illegible] messengers that came in and out, that he nothing reg[illegible]ded her. Then she by how much we loved him before, [illegible] so much and more she hated him now. And by and by she [illegible]alled one of her servants, ready to all mischiefes: To wh[illegible]n she declared all her secrets. And there it was conclude[illegible] betwéene them two, that the surest way was to kill the young man: Whereupon this varlet went incontinently to buy poyson, which he mingled with wine, to the intent he would giue it to the young man to drinke, and thereby presently to kill him, But while they were in deliberation how they might offer it vnto him, behold here happened a strange adventure. For the young sonne of the woman that came from schoole at noone (being very thirsty) tooke the pot wherein the poyson was mingled, and ignorant of the venim, dranke a good draught thereof, which was prepared to kill his brother: whereby he presently fell downe to the ground dead. His schoole-master séeing his suddaine chance, called his mother, and all the servants of the house with a lowd voyce. Incontinently every man declared his opinion, touching the death of the child: but the cruell woman the onely example of stepmothers malice, was nothing moved by the bitter death of her sonne, or by her owne conscience of paracide, or by the misfortune of her house, or by the dolour of her husband, but rather devised the destruction of all her family. For by and by shée sent a messenger after her husband to tell him the great misfortune which happened after his departure. And when he came home, the wicked woman declared that his sonne had empoysoned his brother, because he would not consent to his will, and told him divers other leasings, adding in the end that hée threatned to kill her likewise, because she discovered the fact: Then the vnhappy father was stroken with double dolour of the death of his two children, for on the one side he saw his younger sonne slaine before his eyes, on the other side, he séemed to sée the elder condemned to dye for his offence: Againe, where he beheld his wife lament

in such sort, it gaue him further occasion to hate his sonne more deadly, but the funerals of his younger sonne were scarce finished, when the old man the father with weeping eyes vpon at the returne from the graue, went to the Iustice and accused his sonne of the slaughter of his brother, and how he threatned to slay his wife, whereby the rather at his weeping and lamentation, he moued all the magistrates and people to pitty, insomuch that without any delay, or further inquisition they cryed all that he should be stoned to death, but the Iustices fearing a further inconuenience to arise by the particular vengeance, and to the end there might not fortune no sedition amongst the people, prayed the decurions and other Officers of the City, that they might proceed by examination of witnesses, and with order of iustice according to the ancient customs before the iudging of any hastie sentence or iudgement, without the hearing of the cõtrary part, like as the barbarous and cruell tyrants accustome to vse: otherwise they should giue an ill example to their successors. This opinion pleased every man, wherefore the Senatours and counsellers were called, who being placed in order according to their dignity, caused the accuser and defender to be brought forth, and by the example of the Athenian law, and iudgement materiall, their Aduocates were cõmanded to plead their causes briefly without preambles or motions of the people to pitty, which were too long a processe. And if you demand how I vnderstood all this matter, you shall vnderstand that I heard many declare the same, but to recite what words the accuser vsed in his inuective, what answer the defender made, the orations and pleadings of eyth party, verily I am not able to doe: for I was fast bound at the manger. But as I learned and knew by others, I will God willing declare vnto you. So it was ordered, that after the pleadings of both sides was ended, they thought best to try and bolt out the verity by witnesses, all presumptions and likelihood set apart, and to call in the seruant, whoonely was reported to know all the matter: by and by the seruant came in, who nothing

abashed,

abashed, at the feare of so great a iudgement, or at the presence of the Iudges, or at his owne guilty conscience, which hée so finely fained, but with a bold countenance presented himselfe before the Iustices and confirmed the accusation against the young man, saying: O yée iudges, on a day when this young man loathed and hated his stepmother, hée called mée, desiring mée to poyson his brother, whereby hée might revenge himselfe, and if I would doe it and kéepe the matter secret, hée promised to giue me a good reward for my paines: but when the young man perceiued that I would not accord to his will, he threatned to slay mée, whereupon hée went himselfe and bought poyson, and after tempered it with wine, and then gaue it me to giue the child, which when I refused he offered it to his brother with his own hands. When ỹ varlet with a trembling countenance had ended these words which séemed a likelihood of truth, the iudgement was ended: neither was there found any iudge or counseller, so merciful to the young man accused, as would not iudge him culpable, but that he should be put and sowne in a skin, with a dogge, a Cocke, a Snake, and an Aye, according to the law against parricides: wherefore they wanted nothing (but as the ancient custome was) to put white stones and black into a pot, and to take them out againe, to sée whether the young-man accused should be acquitted by iudgment or condemned, which was a thing irrevocable.

In the mean season he was deliuered to the hands of ỹ executioner. But there arose a sage and ancient Phylitian, a man of a good conscience and credit throughout all the City, that stopped the mouth of the pot wherein the stones were cast, saying: I am right glad ye reuerend Iudges, that I am a man of name and estimation amongst you, whereby I am accompted such a one as will not suffer any person to be put to death by false & vntrue accusatiõs, cõsidering there hath bin no homicide or murther cõmitted by this yong man in this case, neither you (being sworn to iudge vprightly) to be misinformed & abused by inuented lyes and tales. For I cannot but declare

and open my conscience, least I should be found to beare small honour and faith to the Gods, wherefore I pray you giue care, and I will shew you the whole truth of the matter. You shall vnderstand that this seruant which hath merited to be hanged came one of these dayes to speake with me, promising to giue me a hundred crownes, if I would giue him present poyson, which would cause a man to dye suddenly, saying, that he would haue it for one that was sicke of an incurable disease, to the end he might be deliuered from all torment. but I smelling his crafty and subtill fetch, and fearing least he would worke some mischiefe withall, gaue him a drinke: but to the intent I might cleare my selfe from all danger that might happen, I would not presently take the money which he offered But least any of the crownes should lacke weight or be found counterfeit, I willed him to seale the purse wherein they were put, with his manuell signe, whereby the next day we might goe together to the Goldsmith to try them, which he did; wherefore vnderstanding that he was brought present before you this day, I hastily commanded one of my seruants to fetch the purse which he had sealed, and here I bring it vnto you to see whether he will deny his owne signe or no: and you may easily coniect that his words are vntrue, which he alleadged against the young man, touching the buying of the poyson, considering he bought the poyson himselfe. When the Physitian had spoken these words you might perceiue how the trayterous knaue changed his colour, how he sweat for feare, how he trembled in every part of his body: and how he set one leg upon another, scratching his head and grinding his teeth, whereby there was no person but would iudge him culpable. In the end, when he was some what returned to his former subtilty, he began to deny all that was said, and stoutly affirmed, that the Physitian did lye. But the Physitian perceiuing that he was rayled at and his words denyed, did neuer cease to confirme his sayings, and to disproue the varlet, till such time as the Officers by the commandement of the Iudges, bound his hands and brought out

the

the seale, wherewith he had sealed the purse, which augmentes suspition which was conceived of him first. Howbeit, neither the feare of the wheele or any other torment according to the vse of the Grecians, which were ready prepared, no, nor yet the fire could enforce him to confesse the matter, so obstinate and grounded was he in his mischievous mind. But the Physitian perceiving that the menaces of these torments did nothing prevaile, gan say: I cannot suffer or abide that this young man who is innocent, should against all law and conscience, be punished and condemned to die, and the other which is culpable, should escape so easily, and after mocke and flowte at your judgement: for I will giue you an evident proofe and argument of this present crime. You shall understand, that when this caytiffe demanded of me a present and strong poyson, considering that it was not my part to giue occasion of any others death, but rather to cure and saue sicke persons by meane of medicines: and on the other side, fearing least if I should deny his request, I might minister a further cause of his mischiefe, either that he would buy poyson of some other, or else returne and worke his wicked intent, with a sword or some dangerous weapon, I gaue him no poyson, but a boling drinke of Mandragora, which is of such force, that it will cause any man to sleepe as though he were dead. Neither is it any marvaile if this most desperate man, who is certainly assured to be put to death, ordained by an ancient custome, can suffer and abide these facill and easie torments, but if it be so that the child hath received the drinke as I tempered it with mine owne hands, he is yet alive and doth but sleepe, and after his sleepe he shall returne to life againe, but if he be dead indeed, then may you further enquire of the causes of his death. The opinion of this ancient Physitian was found good, and every man had a desire to goe to the Sepulchre where the child was layd, there was none of the Justices, nons of any reputation of the towne, nor any of the common people, but went to see this strange sight. Among st them all the father of the child removed with his owne hands the

stone of the Sepulchre, and found his Sonne rising vp after his dead and soporiferous sléepe, whom when he beheld, he imbraced him in his armes, and presented him before the people, with great ioy and consolation, and as he was wrapped and bound in his graue, so he brought him before the Iudges, whereupon the wickednesse of the Seruant, and the rest of the Seruant, and the treason of the stepdame was plainely discouered, and the verity of the matter reuealed, whereby the woman was perpetually exiled, the Seruant hanged on a Gallowes, and the Physitian had the Crownes, which was prepared to buy the poyson. Behold how the fortune of the old man was changed, who thinking to be depriued of all his race and posterity, was in one moment made the Father of two Children. But as for me, I was ruled and handled by fortune, according to her pleasure.

Chap. XLV.

How *Apuleius* was sold to two brethren, whereof one was a Baker, and the other a Cooke, and how finely and daintily he fared.

The Souldier that payed never a peny for me, by the commandement of his Captaine, was sent into Rome, to carry Letters to the great Prince, and Generall of the Campe, before he went, he sold me for a leuen pence to two of his Companions, being Seruants to a man of worship, whereof one was a Baker that baked sweet bread and delicates, the other a Cooke, which dressed fine and excellent meats for his Master, these two lived in common, and would driue me from place to place, to carry such things as was necessary, insomuch that I was receiued by these two, as a third Brother, and Companion, and I thought I was neuer better placed, then with them: for when night came that Supper was done, and their businesse ended, they would bring many good mosels into their Chamber for themselues. One would bring Pigs, Chickens, fish, and other good meates, the other fine bread, pasties, tarts, custards and other delicate Iunkets dipped in

hony,

hony. And when they had shut their chamber dooze, and went to the baine: (O Lord) how I would fill my guts with these goodly dishes: neither was I so much a fole, oz so very an Asse, to leaue the dainty meats, & to grind my teeth vpon hard hay. In this sozt I continued a great space, soz I played the honest Asse, taking but a little of one dish, & a little of another, wherby no man distrusted me. In the end, I was mozehardier and began to devoure the whole messes of the sweet delicates, which caused the Baker & the Cooke to suspect, howbeit they nothing mistrusted me, but searched about to apprehend the theefe. At length they began to accuse one another of theft, and to set the dishes and mozsels of meat in ozder, one by another, because they would learne what was taken away, whereby one of them was compelled to say thus to his fellow. Is it reason to breake promise and faith in this sozt, by stealing away the best meat, and to sell it to augment thy good. & yet nevertheless to have thy part in the residue that is left: if our partnership doe mislike thee, we will be partners and brothers in other things, but in this we will breake off: soz I perceiue that the great losse which I sustain, will at length be a cause of great discozd betweene vs. Then answered the other, verily I praise thy great constancy and subtilnesse, in that (when thou hast secretly taken away the meat) dost begin to complaine first, whereas I by long space of time haue suffered thee, because I would not seeme to accuse my brother of theft, but I am right glad in that wee are fallen into communication of the matter, least by our silence, like contention might arise betweene vs, as soztuned betweene Eteocles and his Brother. When they had reasoned together in this sozt, they swoze both earnestly, that neither of them stale oz take away any iote of the meate, wherefoze they concluded to search out the Theefe by all kind of meanes. Foz they could not imagin oz thinke, the Asse, who stood alone there, would eate any such meates. neither could they thinke that Mice oz Flyes, were so ravenous, as to devoure whole dishes of meat, like the Birds Harpies which carried

away

away the meates of Phineus the king of Archadia. In the meane season while I was fed with dainty mozsels, I gathered together my flesh, my skin waxed soft, my haire began to shine, and was gallant on every part, but such faire and comely shape of my body, was cause of my dishonour, for the Baker and Cooke marvelled to see me so slick and fine, considering I did eate no hay at all. Wherefore on a time at their accustomed houre, they went to the baines, and locked their chamber doze. It fortuned that ere they departed away, they espyed me through a hole, how I fell roundly to my victuals: then they marvelled greatly, and little esteemed the losse of their meate, laughed excedingly, calling the seruants of the house, to shew them the greedy gorge and appetite of the Asse. Their laughing was so immoderate that the master of the house heard them, and demanded the cause of their laughter, and when hee vnderstood all the matter, hee looked through the hole likewise, wherewith hee take such a delectation that hee commanded the doze to be opened, that hee might see mee at his pleasure. Then I perceiving every man laugh, was nothing abashed, but rather moze bold, whereby I never rested eating, till such time as the master of the house commanded me to be brought into his parler as a nouelty, and there caused all kinds of meates which were never touched to be set on the table, which (although I had eaten sufficiently before, yet to win the further fauour of the master of the house) I did greedily deuoure and made a cleane riddance of all the deliceate meates. And to proue my nature wholly, they gaue mee such meates as every Asse doth abhorre: for they put before mee beefe and vineger, birds and pepper, fish and verjuice: in the meane season they that beheld mee at the table did nothing but laugh. Then one of the seruants of the house sayd to his master, I pray you sir giue him some drinke to his supper: Marry (quoth hee) I thinke thou saist true, for it may be, that to his meate hee would drinke likewise a cup of wine. Hoe boy, wash ponder pot, and fill it with wine, which

which done, carry it to the Asse, and say that I have drunke to him. Then all the standers by looked on to see what would come to passe: but I (as soone as I beheld the cup) staied not long, but gathering my lips together, supped up all the wine at one draught. The matter being right joyfull hereat caused the Baker and Cooke which had bought me, to come before him, to whom he delivered foure times as much for me, as they paid, which done he committed me to one of his rich Libertines, and charged him to looke well to me, and that I should lacke nothing, who obeied his masters commandement in every point: and to the end he would creepe further into his favour, he taught me a thousand qualities. First he instructed me to sit at the table upon my taile, and how I should leape and dance, holding up my former feete: moreover hee taught me how I should answer when any body spake unto me, with nodding my head, which was a strange and marvailous thing, and if I did lacke drinke, I should looke still upon the pot. All which things I did willingly bring to passe, and obeyed his doctrine: howbeit, I could have done all these things without his teaching, but I feared greatly lest in shewing my selfe cunning without a master, I should pretend some great and strange wonder, and thereby be thrown out to wild beasts. But my fame was spred about in every place, and the qualities which I could doe, insomuch that my master was renowned throughout all the Country by reason of me. For every man would say: Behold the Gentleman that hath an Asse, that will eate and drinke with him, that will dance, and understand what is said to him, will shew his fantasie by signes. But first I will tell you (which I should have done before) who my master was, and of what country, his name was Thiasus, hee was borne at Corinth, which is a principall towne of Achaia, and he had passed many offices of honor, till hee had taken upon him the degree Quinquennall, according as his birth and dignity required, who to shew his worthinesse, and to purchase the benevolence of every person, appointed publike joyes

and triumphs, to endure the space of three dayes, and to bring his endeavour to passe, he came into Thessaly to buy excellent Beasts, and valiant fighters for the purpose.

Chap. XLVI.

How a certaine Matron fell in love with *Apuleius* how he had his pleasure with her, and what other things happened.

When he had bought such things as was necessary, he would not returne home into his Countrey in Chariots, or waggon, neither would he ride upon Thessalian Horses, or Jenets of France, or Spanish Mules, which be most excellent as can be found, but caused me to be garnished and trimmed with trappers and barbs of Gold, with braue harnesse, with purple coverings, with a bridle of silver, with pictured cloths, and with shrilling bells, and in this manner he rode upon me lovingly, speaking and intreating me with gentle words, but aboue all things he did greatly rejoyce in that I was his Servant to beare him upon my backe, and his Companion to feed with him at the Table: After long time when we had travelled as well by Sea as Land, and fortuned to arriue at Corinth, the people of the Towne came about us on every side, not so much to doe honour to Thiasus, as to see me: For my fame was so greatly spread there, that I gained my master much money, and when the people was desirous to see me play prankes, they caused the Gates to be shut, and such as entered in should pay money, by meanes whereof I was a profitable companion to them every day: There fortuned to be amongst the Assembly, a noble and rich Matron, that conceived much delight to behold me, and could find no remedy to her passions and disordinate appetite, but continually desired to haue her pleasure with me, as Pasiphae had with a Bull. In the end she promised a great reward to my keeper for the custody of me one night, who for gaine of a little money accorded to her desire, and when I had supped

in

in a Parler with my Hacker, we departed awey and went into our Chamber, where we found the faire Matron, who had tarried a great space for our comming: I am not able to recite vnto you how all things were prepared, there were foure Eunuches that lay on a bed of downe on the ground with Boulsters accordingly for vs to lye on, the Coverlet was of cloth of Gold, and the pillowes soft and tender, whereon the delicate Matron had accustomed to lay her head, then the Eunuches not minding to delay any longer the pleasure of their Mistresse, closed the doores of the Chamber and departed away: within the Chamber were Lamps that gaue a cleare light all the place over: Then she put off all her Garments to her naked skinne, and taking the Lampe that stood next to her, began to annoint all her body with balme, and mine likewise, but especially my nose, which done, she kissed me, not as they accustome to doe at the stewes, or in brothell houses, or in the Curtiant Schooles for gaine of money, but purely, sincerely, and with great affection casting out these and like loving words: Thou art he whom I loue, thou art he whom I onely desire, without thee I cannot liue, and other like preamble of talke as women can vse well enough, when as they mind to shew or declare their burning passions and great affection of loue: Then she toke me by the halter and cast me downe vpon the bed which was nothing strange vnto me, considering that she was so beautifull a Matron and I so wel boldened out with wine, and perfumed with balme, whereby I was readily prepared for the purpose: But nothing grieued me so much as to think, how I should with my huge and great legs imbrace so faire a Matron, or how I should touch her fine, dainty, and silken skinne, with my hard bones, or how it was possible to kisse her soft, pretty and ruddy lips, with my monstrous mouth and stonye teeth, or how she, who was young and tender, could be able to receiue me.

And I verily thought, if I should hurt the woman by any kind of meane, I should be throwne to the wild Beasts: But in the meane season she kissed me, and looked in my

mouth, with burning eyes, saying: I hold thée my cunny, I hold thée my nops, my sparrow, and therewithall she ofttimes imbraced my body round about, and had her pleasure with me, whereby I thought the mother of Minotaurus, did not causeleslie quench her inordinate desire with a Bull. When night was passed, with much joy and small sléepe: The Matron went before day to my kéeper, to bargaine with him another night, which he willingly granted, partly for game of money, and partly to finde new passime for my maister. Who after he was informed of all the history of my luxury, was right glad, and rewarded my kéeper well for his paine, minding to shew before the face of all the people, what I could doe: but because they would not suffer the Matron to abide such shame, by reason of her dignity, and because they could finde no other that would endeavour so great a reproach, at length they obtained for money a poore woman, which was condemned to be eaten of wilde beasts, with whom I should openly haue to doe: But first I will tell you what tale I heard concerning this woman. This woman had a husband, whose father minding to ride forth, commanded his wife which he left at home great with child, that if she were delivered of a daughter, it should incontinently be killed. When the time of her delivery came, it fortuned that she had a daughter, whom she would not suffer to be slaine, by reason of the naturall affection which she bare unto her child, but secretly committed her to one of her neighbours to nurse. And when her husband returned home, shée declared unto him that shée was delivered of a daughter, whom (as hée commanded,) shée had caused to be put to death. But when this child came to age, and ready to be married: The mother knew not by what meanes shée should endow her daughter, but that her husband should understand and perceive it. Wherefore shée discovered the matter to her sonne, who was the husband of this woman, condemned to be eaten of wild beasts: For shée greatly feared least hée should unawares fancie or fall in love with his owne sister. The

young

young man vnderstanding the whole matter (to please and gratifie his mother) went immediately to the young mayden, keeping the matter secret in his heart, for feare of inconvenience, and (lamenting to see his sister forsaken both of mother and father) incontinently after endowed her with part of his owne goods, and would have married her to one of his especiall and trusty friends: But although he brought this to passe very secretly and sagely, yet in the end cruell fortune sowed great sedition in his house. For his wife who was now condemned to beasts, waxed jealous of her husband and began to suspect the young woman as a harlot and common queane, insomuch that shee invented all manner of meanes to dispatch her out of the way. And in the end shee inventes this kind of mischiefe: She privily stale away her husbands ring, and went into the country, whereas she commanded one of her trusty servants to take the ring and carry it to the mayden. To whom he should declare that her brother did pray her to come into the country to him, and that she should come alone without any person. And to the end shee should not delay but come with all speed he should deliver her the ring, which should be a sufficient testimony of ỹ message. This mayden as soone as she had received the ring of her brother, being very willing and desirous to obey his commandement: (For she knew no otherwise but that he had sent for her) went in all hast as the messenger willed her to doe. But when she was come to the snare and engine which was prepared for her: The mischievous woman, like one that were mad, and possessed with some ill spirit, when the poore maiden called for helpe with a loud voyce to her brother, the wicked harlot (weening that she had invented and feined the matter) take a burning firebrand and thrust it into her secret place, whereby she died miserably. The husband of this maiden but especially her brother, advertised of her death, came to ỹ place where she was slain, and after great lamentation & weeping, they caused her to be buried honourably. This yong man her brother taking in ill part the miserable death of his sister,

as it was conuenient he should, conceiued so great dolour within his mind and was strucken with so pestilent fury of bitter anguish, that he fell into the burning passions of a dangerous ague, whereby he seemed in such necessity, that he needed to haue some spedy remedy to saue his life. The woman that slew the Maiden hauing lost the name of wife together with her faith, went to a traiterous Physitian, who had killed a great many persons in his dayes and promised him fifty peces of Gold, if he would giue her a present poyson to kill her Husband out of hand, but in presence of her Husband, she feined that it was necessary for him to receiue a certaine kind of drinke, which the Maisters and Doctours of Physicke doe call a sacred Potion, to the intent he might purge Choller, and scoure the interiour parts of his body. But the Physitian in stead of that drinke prepared a mortall and deadly poyson, and when he had tempered it accordingly, he toke the pot in the presence of the family, and other neighbours and friends of the sick yong man, & offered it to his patient. But the bold and hardy woman, to the end she might accomplish her wicked intent, and also gaine the money which she had promised the Physitian, staid the pot with her hand, saying: I pray you maister Physitian, minister not this drinke vnto my deare Husband, vntill such time as you haue drunke some part thereof your selfe: For what know I, whether you haue mingled any poyson in the drinke or no, wherein I would haue you not to be offended: For I know ỹ you are a man of wisedome & learning, but this I do to the intent the conscience and loue that I beare to the health and safegard of my husband, may be apparant. The Physitian being greatly troubled at the wickednesse of this mischieuous woman, as voyd of all counsell and leysure to consider of the matter, and least he might giue any cause of suspition to the standers by, or shew any scruple of his guilty conscience, by reason of long delay, toke the pot in his hand, and presently drunke a good draught thereof, which done, the young man hauing no mistrust, drunke vp the residue. The Physitian

would

would haue gone immediatly home to receiue a counterpoy-
son, to expell and driue out the first poyson: But the wicked
woman perseuering in her mischiefe, would not suffer him
to depart a foot, vntill such time as the poyson began to worke
in him, and then by much prayer and intercession she licensed
him to goe home: By the way the poyson inuaded ỳ intrailes
and bowels of the whole body of the Physitian, in such sort
that with great paine he came to his owne house, where he
had scarce time to speake to his wife, and to will her to receiue
the promised salitary of the death of two persons, but he yel-
ded vp the ghost: And the other young man liued not long af-
ter, but likewise dyed, amongst the feined & deceitfull teares
of his cursed wife. A few dayes after, when the young man
was buried and the funerall ended, the Physitians wife de-
manded of her the fifty peces of gold which she promised her
husband for the drinke, whereat the ill disposed woman, with
resemblance of honesty, answered her with gentle words, and
promised to giue her the fifty peces of gold, if she would fetch
her a little of that same drinke, to proceed and make an end of
all her enterprise. The Physitians wife partly to winne the
further fauour of this rich woman, and partly to gaine the
money, ranne incontinently home, and brought her a whole
rote of poyson, which when she saw, hauing now occasion to
to execute her further malice, and to finish the damnable
plot, began to stretch out her bloody hands to murther, she
had a daughter by her husband (that was poysoned) who ac-
cording to order of law, was appointed heire of all the lands
and goods of her father: but this woman knowing that the
mothers succoured their children, and receiued all their goods
after their death, purposed to shew her selfe a like parent to
her child, as she was a wife to her husband, whereupon she
prepared a dinner with her owne hands, and empoysoned
both the wife of the Physitian and her owne daughter: The
child being young & tender dyed incontinently by force of the
drinke, but the Physitians wife being stout and strong of com-
plexion, feeling the poison to trill down into her body, doubted

the

the matter, and thereupon knowing of certainty that she had receiued her bane, ran forthwith to the iudges house, that what with her crues, and exclamations, she raised vp the people of the towne, and promising them to shew divers wicked and mischievous acts, caused that the doores and gates were opened, when she came in she declared from the beginning to the end the abhomination of this woman: but she had scarce ended her tale, when opening her falling lips, and grinding her teeth together, she fell downe dead before the face of the Iudge, who incontinently to try the truth of the matter, caused the cursed woman, and her servants to be pulled out of the house, and enforced by paine of torment to confesse the verity, which being knowne, this mischievous woman farre lesse then she deserved, but because there could be no more cruell a death invented for the quality of her offence, was condemned to be eaten with wild beasts. Behold with this woman was I appointed to haue to doe before the face of the people, but I being wrapped in great anguish, and envying the day of the triumph, when we two should so abandon our selves together, devised rather to slay my selfe, then to pollute my body with this mischievous harlot, and so for ever to remaine defamed: but it was impossible for me so to doe, considering that I lacked hands, and was not able to hold a knife in my hoofes: howbeit standing in a pretty cabin, I rejoyced in my selfe to see that spring time was come, and that all things flourished, and that I was in good hope to find some Roses, to render me my humane shape. When the day of triumph came, I was led with great pompe and benevolence to the appointed place, where when I was brought, I first saw the preamble of that triumph, dedicated with dancers and merry taunting jests, and in the meane season was placed before the gate of the Theater, whereas on the one side I saw the greene and fresh grasse growing before the entry thereof, whereon I greatly desired to feed: on the other side I conceived a great delectation to see when the Theater gates were opened, how all things was finely

prepared

prepared and set forth: For there I might see young children and maidens in the flowre of their youth of excellent beauty, and attired gorgiously, dancing and moved in comely order, according to the order of Grecia, for sometime they would dance in length, sometime round together, sometime divide themselves in foure parts, and sometimes lose hands on every side. but when the trumpet gaue warning that every man should retire to his place: Then began the triumph to appeare. First there was a hill of wood, not much vnlike that which the Poet Homer called Idea, for it was garnished about with all sort of greene verdures and liuely trees, from the top whereof ran downe a cleare and fresh fountaine, nourishing the waters below, about which wood were many young and tender Goates, plucking and feeding daintily on the budding trees, then came a young man a shepheard representing Paris, richly arrayed with vestments of Barbary, hauing a mitre of gold vpon his head, and seeming as though he kept the goates. After him ensued another young man all naked, saving that his left shoulder was covered with a rich cloake, and his head shining with glistering haires, and hanging downe, through which you might perceiue two little wings, whereby you might coniecture that he was Mercury, with his rod called Caduceus, he bare in his right hand an Apple of gold, and with a seemely gate went towards him that represented Paris, and after hee had delivered him the Apple, hee made a signe, signifying that Iupiter had commanded him so to doe: when he had done his message he departed away. And by and by, there approached a faire and comely mayden, not much vnlike to Iuno, for she had a Diademe of gold vpon her head, and in her hand she bare a regall scepter: then followed another resembling Pallas, for she had on her head a shining sallet, whereon was bound a garland of Oline branches, having in one hand a target or shield: and in the other a speare as though she would fight: then came another which passed the other in beauty, and presented the Goddesse Venus, with ý color of Ambrosia, when she was a maiden,

and to the end she would shew her perfect beauty, shée appeared all naked, saving that her fine and dainty skin was covered with a thin smocke, which the wind blew hither and thither to testifie the youth and flowre of the age of the dame, her colour was of two sorts, for her body was white as descended from heaven, and her smocke was blewish, as arrived from the sea: After every one of the Virgins which seemed goddesses, followed certaine waiting servants, Castor and Pollux went behind Iuno, having on their heads helmets covered with starres. This Virgin Iuno sounded a Flute, which shée bare in her hand, and moved her selfe towards the shepheard Paris, shewing by honest signes and tokens, and promising that shée should be Lord of all Asia, if shée would judge her the fairest of the three, and to giue her the apple of gold: the other maiden which seemed by her armour to be Pallas, was accompanied with two young men armed, and brandishing their naked swords in their hands, whereof one named Terror, and the other Feare, behind them approached one sounding his trumpet to provoke and stirre men to battell, this maiden began to dance and shake her head, throwing her fierce and terrible eyes upon Paris and promising that if it pleased him to giue her the victory of beauty, shée would make him the most strong and victorious man alive. Then came Venus and presented her selfe in the middle of the Theater, with much favour of all the people, for shée was accompanied with a great many of youth, whereby you would haue judged them all to be Cupidoes, either to haue flowne from heaven or else from the river of the sea, for they had wings, arrowes, and the residue of their habit according in each point, and they bare in their hands torches lighted, as though it had beene a day of marriage, then came in a great multitude of faire maidens: on the one side were the most comely Graces: on the other side, the most beautifull Houres carrying garlands and lose flowers, & making great honor to the goddesse of pleasure, the flutes and Pipes yelded out the sweet sound of Lydians, whereby they pleased ỳ minds

of

of the standers by exceedingly, but the more pleasing Venus moved forward more and more, and shaking her head answered by her motion & gesture, to the sound of the instruments. For sometimes she would winke gently, sometimes threaten and looke aspishly, and sometimes dance onely with her eyes: As soone as she was come before the Judge, she made a signe & token to giue him the most fairest spouse of all ỹ world, if he would prefer her aboue the residue of the goddesses, then the young Phrygian shepheard Paris with a willing mind deliuered the golden Apple to Venus, which was the victory of beauty. Why doe ye marvell, ye Orators, ye Lawyers, and Advocates, if many of our judges now a dates sell their judgements for money, when as in the beginning of the world one onely Grace corrupted the sentence betwæne God and men, and that one rusticall Judge and shepheard appointed by the counsell of great Iupiter, sold his judgement for a little pleasure, which was the cause afterward of the ruine of all his progeny? By like manner of meane, was sentence giuen betwæn the noble Greekes: For the noble and valiant personage Palamedes was conuicted and attainted of treason, by false perswasion and accusation, and Vlisses being but of base condition, was preferred in Martiall prowesse aboue great Ajax, what judgement was there likewise amongst the Athenian lawyers, sage and expert in all sciences, was not Socrates who was preferred by Apollo, aboue all the wise men in the world, by enuy and malice of wicked persons impoysoned with the herbe Cicuta, as one that corrupted the youth of the countrey, whom alwaies he kept vnder by correction? For we see now a dayes many excellent Philosophers greatly desire to follow his feet, and by perpetuall study to volue and reuolue his workes, but to the end I may not be reproued of indignation by any one that might say. What, shall we suffer an Asse to play the Philosopher? I will returne to my further purpose.

After the judgement of Paris was ended, Iuno and Pallas departed away angerly, shewing by their gesture, that

they would reuenge themselues on Paris, but Venus that was right pleased and glad in her heart, danced about the Theater with much ioy. This done from the top of the hill through a priuy spout, ran a flood of the colour of Saffron, which fell vpon the Goates, and changed their white haire into yellow, with a sweet odour to all them of the Theater. By and by after by certaine engines, the ground opened, and swallowed vp the hill of wood: and then behold there came a man of armes through the multitude, demanding by the consent of the people, the woman who was condemned to the beasts, and appointed for me to haue to doe withall: our bed was finely and brauely prepared, and covered with silke and other things necessary. But I, beside the shame to commit this horrible fact, and to pollute my body with this wicked harlot did greatly feare the danger of death: for I thought in my selfe, that when she and I were together, the savage beast appointed to devoure the woman, was not so instructed and taught, or would so temper his greedinesse, as that hée would teare her in peeces lying vnder mée, and spare mée with a regard of mine innocency. Wherefore I was more carefull for the safegnard of my life, then for the shame that I should abide, but in the meane season while my master made ready the bed, all the residue did greatly delight to sée the hunting and pleasantnesse of the triumph, I began to thinke and devise for my selfe, when I perceived that no man had regard to mée, that was so tame and gentle an Asse, I stole out of the gate that was next me, and then I ran away with all force, and came to Cenchris, which is the most famous towne of all the Carthaginians, bordering vpon the Seas called Ageum, and Saronicum, where is a great and mighty haven, frequented with many a sundry Nation. There because I would avoyd the multitude of the people, I went to a secret place of the Sea coast, where I laid me down vpon the sand, to ease and refresh my selfe, for the day was past and the Sunne gone downe, and lying in this sort on the ground, did fall in a sound sléepe.

The

Chap. XLVII.

How *Apuleius* by Roses and prayer returned to his humane shape.

When midnight came that I had slept my first sléepe, I awaked with suddaine feare, and saw the Mone shining bright, as when she is at the full, and séeming as though she leaped out of the Sea. Then thought I with my selfe, that that was the most secret time, when the goddesse Ceres had most puissance and force, considering that all humane things be governed by her prouidence: and not onely all beasts priuate and tame, but also all wild and sauage beasts be vnder her protection. And considering that all bodies in the heauens, the earth and the seas, be by her increasing motions increased, and by her diminishing motions diminished: as weary of all my cruell fortune and calamity, I found good hope and soueraigne remedy, though it were very late, to be deliuered from all my misery, by inuocation and prayer, to the excellent beauty of the Goddesse, whom I saw shining before mine eyes, wherefore shaking off mine Asse and drowsie sléepe, I arose with a ioyfull face, and moued by a great affection to purifie my selfe, I plunged my selfe seuen times into the water of the Sea, which number of seuen is conuenable and agréeable to holy and diuine things, as the worthy and sage Philosopher Pythagoras hath declared. Then with a wéeping countenance, I made this Oraison to the puissant Goddesse, saying. O blessed Quéene of heauen, whether thou be the Dame Ceres which art the originall and motherly nource of all fruitfull things in earth, who after ꝓ finding of thy daughter Proserpi-

or, through the great ioy which thou diddest presently conceiue, madest barraine and vnfruitfull ground to be plowed and sowne, and now thou inhabitest in the land of Eleusie; or whether thou be the celestiall Venus, who in the beginning of the world diddest couple together all kind of things with an ingendered loue, by an eternall propagation of humane kind, art now worshipped within the Temples of the Ile Paphos, thou which art the sister of the God Phœbus, who nourishest so many people by the generation of beasts, and art now adored at the sacred places of Ephesus, thou which art horrible Proserpine, by reason of the deadly howlings which thou yieldest, that hast power to stoppe and put away the invasion of the hags and Ghoasts which appeare vnto men, and to leaue them downe in the closures of the earth; thou which art worshipped in divers manners, and doest illuminate all the borders of the earth by the feminine shape, thou which nourishest all the fruits of the world by thy vigor and force; with whatsoever name or fashion it is lawfull to call vpon thee, I pray thee, to end my great trauaile and misery, and deliver me from the wretched fortune, which had so long time pursued me. Grant peace and rest if it please thee to my adversities, for I haue endured too too much labour and perill. Remoue from me my shape of mine Asse and render to me my pristine estate, and if I haue offended in any point of divine Maiesty, let me rather dye then liue, for I am full weary of my life. When I had ended this orison, and discovered my plaints to the Goddesse, I fortuned to fall a sleepe, and by and by appeared vnto me a divine and venerable face, worshipped even of the Gods themselves. Then by little and little I seemed to see the whole figure of her body, mounting out of the sea and standing before me, wherefore I purpose to describe her divine semblance, if the poverty of my humane speech will suffer me, or her divine power geueme wiolence thereto. First, she had a great abundance of haire dispersed and scattered about her neck, on the crowne of her head she bare many garlands enterlaced with

flowers

flovers in the midle of her forhead was a Compasse in fashion of a glasse or resembling the light of the moone in one of her hands she bare Serpents in the other blades of Corne her vestiment was of fine silk yeelding divers coloures sumtime white sumtime yellow sumtime Rosie sumtime flamy and sumtime (which troubled my sperit sore) dark & obscure. Covered with a blake robe in maner of a Shield and pleated in most subtil fashion

Should end upon
page 287 —

Wants Ee 4, Ff, Gg 4, ab and
Sheet B (four leaves)